

THE BAPTIST RECORD.

OLD STORIES VOL. XXXII.

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Dying in Disgrace.

J. B. Gambrell.

Mr. Andrew Carnegie is the author of the saying: "It is a disgrace for a man to die rich." The saying has been a good deal discussed by the press, both religious and secular. It is certainly thought provoking. The saying goes to the heart of another question propounded in the Holy Scriptures. "No man liveth to himself and no man dieth to himself." Humanity is, and must be one great brotherhood in which each individual has obligations to all, and all to each: Wealth must be held as a trust, the holder being under moral bonds to use his holdings as a trust for humanity. To default in a moral trusteeship, is to incur disgrace, and this will be the portion of those who, holding large worldly possessions, die poor toward God, by reason of having laid up no treasures in heaven. Many a millionaire, buried from a palace in a coffin, elaborate and elegant, will appear at the judgment bar of God, empty handed, stripped of all honor, and disgraced, because he defaulted in a moral trust. As a steward, he hid his Lord's money, or he squandered it in riotous living, or he handed it over to those who would squander it. Anyway, he defaulted in a solemn trust. The money was God's, and God gave him ability to get it, and he derided God's Lordship over it, and would not use the money to serve God's poor and needy.

Mr. Carnegie is right, likely he is right in a far deeper sense than he thought. But from his worldly standpoint he is right. For a man to hoard unneeded money, while suffering humanity lies helpless at his feet, is to live in disgrace, and to die hoarding his money, is to die in disgrace, and thus passing to eternity, he will stand forever disgraced before God and the intelligencies of the universe.

When the overwhelming flood came to Galveston, and thousands of people of all estates, were struggling in the floods for life, as I heard the story, a man of large wealth, living in a mansion, strenuously objected to using his richly furnished house as a rescue station for the unfortunates. It is impossible to think of such a man, except with feelings of unmitigated contempt. Let his name rot. But wherein does he differ from many others, who let the floods of evil sweep the multitudes away: let their fellows live and die in ignorance and hoard their money, shutting up their compassion from the needy. If it be a disgrace to die rich, it is equally a disgrace to live rich, and not use one's riches for the help of humanity.

The scriptures everywhere bear out these views. What an eternity of infamy attaches to the name of Dives, who, living sumptuously every day, gave no heart or thought or help to the beggar at his gate! He is impaled in the Holy Scriptures as a solemn warning to his kind to the end of time. And how just is the condemnation of God, and all good men, passed on one who

recognizes no claim of humanity on him. His money was a millstone about his neck, sinking him into the deepest abyss of degradation and woe. The pomp and pride and circumstances of riches, unused or wrongly used, will turn to ashes of Sodom when touched by the hand of justice, leaving their possessor disappointed, poor and covered with shame.

There is another side to the question. There is eternal honor for those who use their money right. Earth may carry on commerce with heaven. Through the right use of money in time, we may lay up treasures in heaven. One of the colossal fools of the New Testament was the rich man whose crops outgrew his barns. He centers his heart on his crops with never a thought of the relation of himself and his property to the other world. "Thou fool!" says God, the clock had struck, his time was out and all he had loved and served was left to others, and he bankrupt, must go into the presence of the God of all the earth.

Within the limits of my acquaintance are multitudes of church members, who have unneeded money, some of them large sums. They hold onto it, and give the hungry world only the scant crumbs that fall from their tables. Some are laying by in store for those to whom every dollar will be a curse, and a devil's bait luring to worldliness, sin and ruin.

Soms. of these are old. At the very most, but a few more suns will rise and set for them till they shall be called to an accounting for their stewardship. A few days, and their account with Heaven will be closed, and their opportunity for enriching themselves forever will be passed. The tree totters to its fall, and as it falls, so shall it lie forever.

Golden opportunities are at hand. God's cause lies at many a gate, poor and needy and full of sores. Helpless orphans hold out their empty hand and cry for help. The sick languish in pain, which might be alleviated in sanitarium and hospital. Countless multitudes grope in darkness and die legless, those light houses of civilization, struggle to live. Men called of God to preach the everlasting gospel, are driven to secular employment, because men cling to their money.

In Texas, Arkansas, Mississippi, Louisiana and other places, there is an urgent call for men and women to use the opportunities laid at their feet by a good Providence to enrich the world and themselves forever by making offerings commensurate with their ability. One could lift a worthy school out of its troubles and send it on its mission strong and buoyant for service. Or, several might combine to do it. Others might help the Sanitarium to open and enter on its great work. Others might build meeting houses, or enable the Boards to do it. All doing their duty, we would at once see an unprecedented advance of the army of light into the very heart of hitherto.

In doing these things, everyone would

win imperishable honors. They would link their lives forever with that Kingdom, which shall never be moved, but wax greater till it shall fill the earth. To fail, is to default in a solemn trust, and to live and die without that honor that comes from God.

Belzona.

Dear Dr. Bailey:

I had the pleasure of being with the pastor, W. H. Carder, at Satartia last Sunday.

The weather was ideal and the splendid audience gave inspiration to the occasion. Sermon at 11 a. m., then an offering for State Missions, then dinner under the shade of some giant oaks. At 2:30 p. m. we ordained two deacons, good men and true. The visiting brother preached, the pastor gave a very impressive charge and Deacon Kelly made a very solemn and appropriate prayer. One young man was converted at the morning service, so I heard.

Satartia is a river town of long standing. Here some of the choice people live, and know just how to make you feel at home. A pleasant boat ride up the Yazoo river brought us back to Yazoo City. I talked to and prayed for a young man on the boat, and I hope he is a Christian.

Mr. Mortimer, our Bible class teacher, said to the Sunday School one morning that he was going to attend the Southern Baptist Convention, and would like for his pastor to go with him. His wish was gratified, for the money to cover all expense was handed to the pastor as a gift by the children.

We are to ordain five deacons on the 2nd Sunday in June at Belzoni.

My field gave \$100 to Foreign Missions, and we hope to do that well for State Missions and also for Home Missions.

B. L. Mitchell.

A Pull for State Missions.

There are fine churches with noble pastors, that do not give one cent to State Missions. This is not right.

Let's have a hand in all of God's work. Now, you one-legged churches, put on another leg and do your duty for State Missions.

Not all for Foreign, Home, nor State, but some in all. My church will do her part next service day.

God bless our State Mission work and our noble Secretary.

W. E. Farr.

Bogue Chitto, Miss.

"Too Many Gray Hairs."

This was the reason given by the chairman of the pulpit committee of a certain church for recommending a certain preacher as pastor. This occurred in Texas. The committee said, "We want a young man just from the Seminary." They had heard many good things of the gray-haired preacher, and invited him to visit the church. The mind of both the committee and the church was decided in favor of him, but when they saw him, his ability as a preacher and his experience as a pastor were counted as refuse. He preached a sermon of power. Souls were converted. He was simple in manner, choice in language, attractive in person, charming in spirit, affable in conversation, intellectual in thought, and consecrated in service, but alas, both for him and for them, "Too many gray hairs?" We have been tempted to mail to each member of that church the *Munsey* magazine for June. It would be profitable for them to read the article in this number, "Great Achievements of Men Over Sixty." But after deliberation we decided not to mail it. This article should be read by thoughtful people only.

Let a few instances be cited from "Great Achievements of Men Over Sixty." In time of war the demand for physical and mental power is very heavy. Tilly was sixty-one when he gained the battle of White Hill and seventy-two when he stormed Magdeburg. Abercromby was sixty-six when he defeated the French at Alexandria. Kutusoff was sixty-six when he administered the disastrous defeat to Davout and Ney at Smolensk. Blucher was seventy-three when he commanded the Prussians at Waterloo. Winfield Scott was sixty-one when he led the invasion of Mexico, and was commander-in-chief of the United States army at seventy-five. Zachary Taylor was sixty-two when he defeated Santa Anna at Buena Vista. Von Moltke was seventy when he administered the series of defeats to the French in the Franco-Prussian war. In statesmanship the number of men who not only wrought well but who wrought their best after sixty are as multitudinous as the sands of the seashore. Benjamin Franklin was seventy-seven when he negotiated the treaty with France for our independence and served as ambassador to the same country at seventy-one. Washington, John Adams, Jefferson, Madison, Monroe, John Quincy Adams, Jackson, Wm. Henry Harrison, Taylor, Johnson, and Cleveland, as presidents belong to the class of men "over sixty." Of the last fourteen premiers of England, all but three were in office beyond sixty. Palmerston served in this capacity until he was eighty-one, and Gladstone was vigorous at eighty-four. Bismarck, imperial chancellor and maker of imperial Germany, was the leading statesman of Germany until his seventy-fifth birthday. What is true in warfare and statescraft is equally true in literature, art and science. Time would fail us to tell of Tennyson, who wrote his finest poetry after seventy-five and of Herbert Spencer who completed his philosophic works at eighty, of Victor Hugo who finished his masterpiece at seventy-six, of Goethe who finished *Faust* at eighty-two, of William Cullen Bryant who finished his translation of *Odyssey* at seventy-six, of Emerson who did his best work after he was seventy and

of Bancroft who completed his history of the United States at seventy-six. Famous veterans of art are numerous who did their best beyond the sixty limit. Handel with his "Messiah," Bach, "Herewith I Come Before Thy Throne," Meyerbeer with "L'Africaine." Michael Angelo was appointed chief architect of St. Peter's at seventy-two, and Christopher Wren did his most famous work between sixty-four and eighty. Among the veterans of science, Galileo, Sir Isaac Newton, Lamarek, Alexander von Humboldt and Michael Faraday head a long list. It is safe to say during the last century the vast majority of the men who will live longest in the annals of history are men who served after they were sixty. Many of these same examples have been cited to show what young men could do because they began their famous careers young, but the mistake has been made of emphasizing the services of these men in youth and ignoring the fact that they did their greatest service in old age.

In view of the overwhelming verdict of history, why the verdict of some churches, "Too many gray hairs?" This is not the melancholy dream of a visionary editor, but a solemn fact, which, sad to say, is already too prevalent. That it is a fact is not debatable. Just last week we heard that another church, now pastorless, and which has been for some months, said, "We do not want a man over thirty-five; would prefer one just thirty." This church has a membership of five hundred and more, and has many complex problems which demand mature wisdom. That it is a fact is proved oftentimes by the evidence of the slightest criticism against a pastor. No man is free from the shafts of criticism. Alexander, the coppersmith, has a tribe of descendants which no man can number. They have been doing much evil to preachers of the Gospel from the days of Paul until now. Alexander is ingenious in his plans and underground in his operations. When the pastor of many years standing for good has righteous reasons for opposing his trade, he begins a cry for a young man. Artful and shrewd, he takes advantage of the restless spirit of the present day and says, "We need a man who can put life into things, a young man who can bring us a new message, one who is abreast of the times." Strange to say, the "pillars of the church" fall into his scheme and the old shepherd, true and tried, passes out, or rather, is passed out, and a new one comes in.

Take another view: The third Sunday in July has been set for the time for special meeting or "revival." The pastor plans, pleads, and prays for the meeting during the preceding months. The day comes for beginning and the congregation is expectant for a gracious meeting with large gatherings. The visiting preacher arrives as per announcement. For ten days he preaches with added power. He brings his choicest sermons, sermons that have been blessed in other places. He uses the aptest illustrations of his accumulated experience. The prepared atmosphere gives his sermons double momentum. The large crowds and revived hearts are conducive to fellowship and he is loved four-fold. The long line of candidates for baptism confirm the emotional verdict that he is "the greatest preacher" they ever heard, and many of the "faithful"

exercise their gift of merciless charity by letting the pastor's wife hear them say so. The day to call for the ensuing year comes in two weeks after the meeting. A silent ballot is taken. The old pastor is re-elected, but a minority (ten votes short of the majority) desired the "greatest preacher they ever heard." The call is declined, because the brethren "lovingly and tenderly" advise the old pastor it is not best for him to accept since he had such a "formidable minority" against him. He leaves the church broken hearted, and chaotic conditions is the immediate result of the work which has been many years in building. Who is to blame? Surely not the visiting young preacher, for if he did his duty and did it honestly. Not one word is meant against the young preacher in this writing.

At the risk of writing a long editorial—for we do not believe in long ones; an editorial is like a sermon; if it is good a short one is enough; if not good, by all means it ought to stop—we venture to call attention to some of the sins in the charge, "Too many gray hairs."

1. It is a sin of bad judgment. It is giving maudlin sentiment pre-eminence over solid sense. God's people have no right to play an act of folly. Churches and pulpit committees must give a solemn account of every act and every vote. Good judgment is at a premium in the Kingdom and sin lies at the door of that church which discounts it.

2. It is a sinful ingratitude. That pastor who served you for ten years gave you more than his time; he gave his life. He built your house of worship and every brick in its walls is bathed in his own heart's blood. He went after you when you were going astray; when hard in sin, he poured forth his soul in agony for your return. Let this be remembered, no people can commit the sin of ingratitude and escape its blight. An ungrateful church can not have the fullest favor of heaven. The Apostle Paul remembered with much tenderness those faithful co-laborers who had rendered unselfish service in days long gone by. Paul was no ingrate.

3. It is a sin of irreparable loss. The church loses much by causing a change. Some churches seem to think that they are ten times better off if they have ten pastors in ten years. Nay, verily. The increased (rather decreased) power and growth is stands for this custom instead of the one pound making ten it has been divided by ten.

4. It is a sin of dishonoring God's anointed. The world discounts the man whom the churches discount. The men of the world have no reason of themselves for withholding confidence in God's man, but they live in the town and community with the church and people who have said, "Too many gray hairs." Perchance this may account in part for the decline of that one time high respect and almost reverence the boys of former generations had for the preacher when he drove up to the gates of the home. Let no man's hands be stained with the blood of heaven's anointed. We dislike to say it, but say it we must, that we have seen cases where physical death would have been a kindness rather than the tragic end which some of God's own called men were forced to meet. In the last day of accounts, He who weighs every act in the balances and who tries the hearts of all

men, will demand an account of such dishonorable conduct on the part of those who profess His name. Grave is the responsibility resting upon that man who would even venture to suggest that the preachers with gray hairs are themselves wholly to blame for such a state of affairs. Let our pen be broken and remain broken forever, before we would join in such a charge.

5. It is a sin against the schools and seminaries. In all the land there is not an institution of Christian education or a school of prophets that stands for this kind of practice. It serves to foster an unholy prejudice against such institutions. If any young preacher should ever be so thoughtless as to pipe off any word or create such an atmosphere, he does not belong to the type of schools and seminaries that we know.

6. It is a sin against the preacher's family. Most people understand that the preacher's family has rights like other families, but some have not yet learned this fact. However, that should not give serious concern. Some animals open their eyes the first day, some in nine days, and some never. It takes no prophet to see the effect upon the preacher's son and daughter of a palpable act of ingratitude. This may account in some cases why the children do not possess that same self-denying spiritual fervor of the father.

7. It is a sin of cruelty. This is a serious indictment, but nevertheless true. It may be unintentional cruelty but its word is no less bitter and its sting no less painful. Here in Dallas lives an old lady who owns an old dog of a score years and more. He was the defender and protector of her sainted husband, but now almost blind, he is the silent companion of the old home. He has a room out in the back yard to protect him in winter and is in fact the chief guest of the richest hospitality that the old home can provide. Who would advise the old woman to send him away or have him killed? Shall we show a less spirit of kindness to him whom we are exhorted not to rebuke but to love? Shall we treat his gray hairs as a crown of shame instead of a crown of glory? He is more than a dog. When you see his form bending with age, his voice weakening in power, his eye losing its former lustre, think on these things: "He has comforted our hearts when bereaved; he has visited us when lonely and disconsolate; he has fed us when hungry; he has visited us when strangers; he has helped us when friendless; he has married our young, buried our dead, sympathized in our defeats, rejoiced in our victories, and above all he led us to a saving knowledge of Jesus, in the likeness of whose death he buried us in baptism."

8. Last and not least, it is a sin against the young preacher himself. Most young men enter the ministry at twenty, and most of them get their college and seminary training afterwards. This means that they are practically thirty before they enter the full work of the ministry. The strenuous life of present day conditions to compel "gray hairs" by forty or forty-five. How short a time for broad and fruitful ministry! Is this prospect full of hope to the young man who is ambitious to render the largest possible service for the greatest number of years? Recently one of Texas' noblest young preachers said to us, "The blackening thought of my ministry is, what am I to do in old age? I see how the churches

treat the men who are advanced in years."

These words have been written not out of any grievance, nor from the standpoint of a man of sixty, but from the standpoint of one just half that age. They are not written from experience, but from observation. Many other things press hard for utterance, but we desist for a later time. Some may say we have taken a one-sided view, but we have taken a right-sided view, because it is on the right side. That there is another side we do not deny. Hear this parable and the interpretation thereof: Henry Ward Beecher said, "When I preach on election, there is no freedom of will; when I preach on the freedom of will, there is no election."

We close by announcing our text, "Render therefore unto Caesar the things which are Caesar's."—Texas Standard.

Railroad Rates Account of Mississippi Baptist State Convention.

On account of the meeting of the Mississippi Baptist State Convention in Meridian, July 8, 1908, the following railroads have agreed to a one and one-third fare plus 25 cents, for round trip:

Alabama and Vicksburg Railway.
New Orleans and Northeastern Railroad.
Gulf and Ship Island Railroad.
Southern Railway.
Illinois Central Railroad.
Southern Railway in Mississippi.
Louisville and Nashville Railroad.
St. Louis and San Francisco Railroad.
Mobile and Ohio Railroad.
Yazoo and Mississippi Valley Railroad.

Date of sale—July 7, 8, and 9, 1908, only.
Return limit—Tickets will be good to leave Meridian returning not later than midnight, July 11th, 1908.

Transit Limit—Tickets will be limited to continuous passage in each direction.

Such tickets must be signed by the original purchaser in the presence of the ticket sellers at the time of purchase, and such tickets will not be honored for return passage until validated by authorized validating agents.

Each ticket will be non-transferable.

Inter-line tickets will be on sale at regular coupon stations only.

Tickets will be sold only via routes via which standard one-way fares apply.

Baggage to the amount of 150 pounds will be checked free. Stop-over privileges will be granted only in cases of sickness, certified by a reputable physician.

A. V. Rowe.

Mr. Carnegie's Comment.

Mr. Carnegie is reported as having made about the following remarks: "It is useless to make distinctions between immersion and sprinkling for baptism." Mr. Carnegie knows how to make money, but he surely does not know how to interpret the scriptures, if the above is a fair sample of his work. Let us see what is wrapped up in his words. It is useless to make distinction where there is a difference. Is there no difference between immersion and sprinkling? It seems so to a casual observer. If there is a difference between them, is it not perfectly consistent to make a distinction? Then he would have us believe that things that are not equal to the same thing are equal each other. I do not know where he went to school, but I

am sure that I did not learn it that way. Immersion is equal to baptism; sprinkling is equal to baptism, therefore they are equal to each other—may be so—guess he got his idea of baptism from Mr. Webster. Let him try Liddell and Scott for the next utterance. They make a distinction. Or, if these gentlemen do not give satisfaction, he can try the New Testament, and I am sure the difference will loom up there.

Some people seem to think that the forms of religion are not inspired forms, hence subject to human changes. Just as well say the shell of the egg is not of the hen, because it is not used for food. Baptism does not save us, but there is wrapped up in it as an inspired memory that which does save, viz: Christ's death, burial and resurrection, and the believer's death to sin, and resurrection to a new life. Sprinkling furnishes a very poor shell for the egg of life in Christ. The shell is a covering, and sprinkling does not cover anything. Baptism is an object lesson, hence when people put aside baptism and insert sprinkling, the lesson is lost. Give up the positive instructions of the New Testament, and it will be but another step to a renunciation of the whole law of life. Men insist on their employees doing as they are commanded—and it is right—but some how or other they do not put much stress on doing what God commands. If God were to deal with them as they deal with their servants, they would be without a job early in the day. "Why call ye me Lord, Lord, and do not the things I say?"

S. W. Sibley.

Dead of a Broken Heart.

When the soldier pierced the side of Christ John records, that "there came out blood and water." "So, John alone recounts the incident, and it was wholly inexplicable to him. He could only asseverate solemnly that he had beheld it with his own eyes. Yet it is in no wise incredible; and medical science has confirmed the Evangelist's testimony, and has so explained the phenomenon that it sheds light upon the death of our Lord, and reveals somewhat of the anguish of His passion. Jesus died literally of a broken heart—of 'agony of mind, producing rupture of the heart.' His heart swelled with grief until it burst, and then the blood was 'effused into the distended sac of the pericardium, and afterwards separated, as is usual with extravasated blood, into the these two parts, red clot and watery serum.'" (David Smith, *The Days of His Flesh*).

If this theory be true, what a tenderness it sheds around the scene of the cross! How the love of Christ for sinners is magnified! O, how he loves us! In the light of that broken heart is revealed to us the enormity of sin and there we find rebuke for our indifference and coolness in His service. Here at the scene of this heart, breaking for us, we will renew our consecration. Here we will catch the spirit of love that burns as a passion for lost men. Here we will tell Him the sorrow of our heart that ever we did nurse within our souls the sin that broke His heart. Here we will pledge to Him our love, and as love's votive offering we will yield to Him ourselves to go whither He, in His love, shall will. And the joy of our lives shall be that He loves us, and that we please Him.

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Asleep Among the Spices.

Two of the rulers of the Jews begged the body of Jesus. Joseph of Arimathea, and Nicodemus were bold enough to leave the company of the blood-thirsty rulers of the Jews to go the last offices to the Christ whom they had perhaps secretly worshipped. In a garden near by Calvary they had a new tomb wherein man had never laid. Here they made a bed of spices, and laid the body of their Lord to rest.

The long and weary day of toil and pain was over for Jesus of Nazareth. The evening shadows were falling soft as snowflakes upon the world. Nature was waking to new life under the resurrection power of the glorious spring tide. Flowers bloomed in the garden. The birds were singing their matin lay. The peace of nature, like the peace of God, lay like a balm upon the heart after the hot anguish of the day that was passing. At the close of that fair spring day, with nature's lullaby in their ears, these men lay the body of Jesus upon its bed of spices. So love paid its last office of devotion to the Lord of Love. There will we leave Him to rest until Easter morning. We will meet Him then again, and the weakness and the pain shall be left behind Him in the tomb.—Selected.

Tender Conscience.

Christ was crucified during the Pass-over season. All true Jews must keep that feast with due solemnity. These religious Jews,

whose hearts were wild with the lust of murder, had such tender consciences (?) that they could not endure the defilement of Pilate's Hall, but stood without. Now their tender scruples must insist that the bodies of these dying men must be down from the cross before sunset. To do that their end must be hastened. Did not the law of God declare it? And was not the law of God dear to these men who had just trampled the decalogue under their feet? The weightier things of the law were nothing to them; but the ritual, the anise and the cummin, must be rigidly observed. Of what strange blindness is the human heart capable, and how often men shut their eyes to real things to hug shadows! Long years before one of their prophets had declared, "Obedience is better than sacrifice," but they had not learned that lesson yet. They mumbled their vain prayers, and went through their foolish forms, while their souls were all crimson with the blood of God's only Son. It has been pitiful to see how men yet cling to the form of long years after the substance has passed away from them.

Pastor Luther Holcomb began a meeting last Sunday at Durant, with Rev. E. D. Solomon to his help. On a short stay in Durant we learned that the church was ripe for a great meeting and that the people were expecting great things from the Lord.

Revs. J. H. Lane and G. W. Riley have just held a fine meeting with pastor W. P. Chapman at Taylorsville. Some of the older members say that it was the best all-round meeting they have had for years. This going out "two and two" sounds like New Testament times.

We desire to call especial attention of all our readers to the appeal from Secretary Rowe in another place. If our Sunday Schools will take hold of State Mission work in earnest, their strength will be much felt. We insist that every Sunday School Superintendent who shall receive a State Mission leaflet, will read it to his Sunday School. Let the great need of State Missions be explained and the children urged to give liberally to State Missions. They have always done well when they have had an opportunity.

How Even the Deaf Are Made to Hear Perfectly in the Modern Church.

The final perfectment of the Stolz Church Electrophone makes it possible nowadays to so equip a church that its deaf members can hear the service perfectly in any part of the auditorium. The apparatus consists of a sound transmitter which is placed near the pulpit and connected with tiny sound receivers in the pews of the deaf members by means of invisible transmission wires.

Exhaustive tests have proved the device to be all that is claimed for it. It is practically invisible, able to serve any number of deaf people in every and any part of the building, has great power in sound transmission, enabling even the craziest person to hear the entire service with great clearness is easily installed, does not mar the edifice in any way, is always in order, needs no supervision, and finally is so reasonable in cost that any church or the members thereof can afford it. We are willing to make a free trial installation, under certain conditions, in any church in the coun-

try, and pastors, church officers and others interested are invited to write for full particulars. Stolz Church Electrophone Co., 941 Stewart Bldg., Chicago.

To Our Sunday Schools in Mississippi.

The unusual stringency of the times as well as the desire to enlist our Sunday Schools in the cause dear to the hearts of Mississippi Baptists prompts me to make this appeal. We are in great need of funds to meet the obligations of our State Mission work. At this writing we shall need close to \$1,800 by July, if we pay off our debts at our Convention. The Sunday Schools have been no small factor in our orphanage work, and in the other mission causes. Why may they not help also in this great cause? I earnestly ask the Superintendents and teachers to lead the schools throughout the State in using the fourth Sunday in this month (June 28th), as a special day on which all shall make contributions to this end that we may not fail to meet our obligations.

Brother Byrd, whose work has been so helpful to the Schools, will send the State Mission leaflet with request that it be read to the schools on the third Sunday, and thus interest them in the cause for which I plead.

Let pastors call especial attention to this effort, I am sure if the superintendents and teachers will lead, the schools will have a great day of the 28th, and our cause will be largely helped.

A. V. Rowe.

It was the privilege and pleasure of the editor to be with pastor H. M. Whitten at his County Line Church, Leake county on last Lord's day, on the occasion of the dedication of their new house of worship, which has been built through the liberality of the membership under the wise and strong leadership of Brother Whitten. The house complete has cost in the neighborhood of \$1,000, and is a very comfortable and suitable house. At 11 a. m., the Editor of The Baptist Record preached the dedicatory sermon to all that could be packed into the house, leaving twice as many on the outside as were inside. At the close of the sermon there was a burial of Brother Roberts, at which Pastor Whitten officiated. After a bountiful dinner, Pastor Whitten and the Editor each made an address. The crowd was very large and we trust good was accomplished.

Spending Saturday night in Kosciusko with Brother Whitten and family, it was our privilege to be at the Cates meeting Saturday night. There was a great congregation and fine interest and about 20 professions. Up to Sunday evening 145 had joined the various churches. Sunday night again, there was an immense congregation and profound interest. The meeting, which has been a great uplift to the little city, will in all probability come to a close some time this week. Brother Cates has greatly endeared himself to those people and God has richly blessed his efforts among them.

Thursday, June 11, 1908.

The Bible the Best of Classics.

There is a classic, the best the world has has ever seen, the noblest that has ever honored and dignified the language of mortals. If we look into its antiquity, we discover a title to our veneration, unrivaled in the history of literature. If we have respect to its evidences, they are found in the testimony of miracles and prophecy; in the ministry of man, of nature, and of angels, yea, even of "God manifest in the flesh," of "God blest forever."

If we consider its authenticity, no other pages have survived the lapse of time, that can be compared with it. If we examine its authority, for it speaks as never man spake, we discover, that it came from heaven, in vision and prophecy, under the sanction of Him, who is Creator of all things, and the giver of every good and perfect gift.

If we reflect on its truths, they are lovely and spotless, sublime and holy, as God himself, unchangeable as his nature, durable as his righteous dominion, and versatile as the moral condition of mankind. If we regard the value of its treasures, we must estimate them, not like the relics of classic antiquity, by the perishable glory and beauty, virtue and happiness, of this world, but by the enduring perfection and supreme felicity of an eternal kingdom.

If we inquire, who are the men, that have recorded its truths, vindicated its rights, and illustrated the excellence of its scheme, from the depths of ages and from the living world, from the populous continent and the isles of the sea, comes forth the answer; the patriarch and the prophet, the evangelist and the martyr.

If we look abroad through the world of men, the victims of folly or vice, the prey of cruelty, of injustice, and inquire what are its benefits, even in this temporal state, the great and the humble, the rich and the poor, the powerful and the weak, the learned and the ignorant reply, as with one voice, that humility and resignation, purity, order and peace, faith, hope and charity, are its blessings upon the earth.

And if, raising our eyes from time to eternity, from the world of mortals to the world of just men made perfect, from the visible creation, marvelous, beautiful, and glorious as it is to the invisible creation of angels and seraphs, from the footstool of God, to the throne of God himself, we ask, what are the blessings that flow from this single volume, let the question be answered by the pen of the evangelist, the harp of the prophet, and the records of the book of life.

Such is the best of classics the world has ever admired; such, the noblest that man has ever adopted as a guide.

A Pleasant Trip.

I have just had a pleasant trip to Greene county. Went to preach a week with Brother W. R. Brooks and Sweet Water Church, four miles west of Leakesville, the county site.

I found Brother Brooks with a strong hold on his people, and already in the meeting. We had a good meeting, good congregations, growing every day till Sunday a tremendous audience assembled. We moved out doors into the grove and had the best outdoor service I have ever held. The meeting closed with baptizing Monday

Thursday, June 11, 1908.

THE BAPTIST RECORD.

morning. There were seventeen additions, ten of them for baptism, with the assurance of more to follow. The work in that section is in an undeveloped state, but the people are ready to hear the truth, and respond to it. They are taking steps for better schools and seeking abler preachers, and so are ready to move forward.

Brother Brooks who is a cultured and consecrated servant of God is working with splendid success on this field, his wise discernment and genuine sympathy with the people give him ready access to the confidence of the people. He is doing a work for the Lord that is hardly excelled in the State, I think.

There is a good high school at Leakesville with bright prospects and a growing town. A suitable man located at L., to be pastor there and at other points would mean much for the Baptist cause in future.

We may expect good news from Greene county in the near future.

J. P. Williams.

B. Y. P. U. Work in the South.

At Hot Springs the B. Y. P. U. work was given a forward movement. Action looking to this end was taken by both the Southern Baptist Convention and also by the Southern B. Y. P. U. The new plans and purposes will be carried out with vigor, though of course time will be required for making arrangements.

The Southern B. Y. P. U. Auxiliary to the Southern Baptist Convention, instructed its Executive Committee to appoint an Education Committee, which will prepare topics and courses of study and Bible Readings (uniform with the B. Y. P. U. A., when when practicable). The Education Committee consists of B. A. Dawes, T. J. Watts and J. R. Sampey—a choice set of men for a noble and important work. They will have the co-operation of many of the most successful B. Y. P. U. workers in the South, many of whom have expressed themselves strongly in favor of having such courses of study as will best meet the conditions in our churches.

As supplementing this action and proposed plan of work, the Southern Baptist Convention authorized the Sunday School Board to co-operate in doing this work. We will do so in every possible way. The B. Y. P. U. Quarterly now so popular, will be enlarged to forty-eight pages and otherwise improved; a Junior B. Y. P. U. Quarterly will be published beginning with October. We will augment the field work through our Field Secretaries; there will be study courses and other lines of work adapted to further the interests of the young people, and make the movement more effective.

Speaking for the Southern Baptist Convention, we may now write, the Convention B. Y. P. U. Work. The Convention will foster this as it fosters other great interests, doing this through its Sunday School Board. This is not altogether a new thing with the Convention, but henceforth will have new emphasis and be made more effective. We earnestly ask the full co-operation of the brethren in bringing these matters into full swing and moving power.

It has been commonly reported in the papers that the B. Y. P. U. A. of Chicago, contemplated recommending to the Conventions of Canada, of the North and of the South that they undertake the work of their own young people in their respective territories. This would be a good movement

and quite timely. At any rate the Southern Baptist Convention is going to do the thing in conjunction with the Southern B. Y. P. U. whose Executive Committee has headquarters at Louisville. Surely the Convention can do this more effectively than any other force, and especially more than any force from the outside. It is right, too, that the Convention should supervise the making of literature for their young people and for directing their efforts in Christian endeavor. And so far as I know our people are practically of one accord in the movement. I earnestly hope and expect the largest and best results.

J. M. Frost.

Nashville, Tenn.

Unique Graduating Exercise.

We need on an average twenty Sunday School teachers to every preacher. We confidently expect our Baptist schools and colleges to yield to our churches a fair per cent of these teachers.

Blue Mountain Female College is in the business of training Sunday School teachers. Two years ago the Normal Courses of the Sunday School Board of Nashville, were put into the Sunday School classes composed of the college girls of Blue Mountain. At the close of the session last year, 1907, the whole afternoon of commencement day was given to the graduating exercises of these Sunday School Normal students. Dr. J. M. Frost came down from Nashville and made the address of the occasion, after which more than fifty diplomas were delivered to young ladies who had completed two courses of study, one on the Bible and one on the Sunday School.

Last Sunday, May 31st, was again given to the graduation of Sunday School Normal students at Blue Mountain. The writer spoke at 11 o'clock to a great audience on the work of the teacher, after which he delivered sixty diplomas, representing the completion of two courses; fifteen certificates, representing the completion of one course; and four Red Seals for the diplomas, representing the completion of five courses on Sunday School work, which is the entire number of courses offered on that subject.

More than a dozen of the boys from the Mississippi Heights Academy also took this work during the past session and received their diplomas; among the number was James Garvin Chastain, of Gaudalajara, Mexico.

It was in every way an inspiring service. These young people go back to their home churches with not only a vision of the great possibilities of Sunday School work, but also with definite training in making their Sunday Schools what they can be.

May our Baptist schools follow the splendid example set by Blue Mountain.

L. P. Leavell.

Rev. J. C. Hughes leaves Danville, Va., and accepts the work at Hendersonville, N. C.

Brother George Garland Riggan was ordained to the ministry by the Broadway Church, Louisville, Ky., recently. He is a son of Dr. G. W. Riggan, who died as Professor of the Seminary.

Rev. W. M. Bostick has accepted the pastorate of the church at Brooksville and enters upon his new field at once. He is a very acceptable preacher and we feel sure he has made no mistake in his field of labor.

A Dead Preacher.

T. A. J. Beasley.

How sad! To see a preacher, as the jockey would say, "dead on foot." To write on this subject is like treading upon dangerous ground, yes, we might say, upon sacred ground. But it sometimes happens that "foot" is where angels fear to tread. May it not sometimes be true of some preachers as of some churches that they have a name to live and are dead. The surest sign that a person is physically dead is that he has ceased to breathe. There are certain marks that bespeak the dead preacher's condition. In the first place he is the preacher who has never heeded that piece of good advice given by James—he has not bridled his tongue. He hears a great deal, he believes all he hears, and tells it to all he sees. "A still tongue makes a wise head." If any one needs to keep a still tongue, the preacher needs it more. As a rule much that is being handed around in a community is true, is positively false. Some one brands it as a falsehood. "But," says another, "the preacher told me." He is soon looked upon as a tell-tale in the neighborhood. The devil sits back and laughs. The preacher loses his influence. The cause of Christ suffers. The preacher's influence for good is dead in that community.

In the second place, he is the preacher who is continually boasting of his wonderful achievements. In his own opinion he is literally turning the world upside-down. The Lord does not seem to be in the matter at all. The fact is he has gone clear ahead of the Lord. He goes at such speed that he draws a great cloud of dust behind him. He really imagines there are great crowds of wonderstruck people enveloped in this cloud of dust. It really strains the devil to the last notch to keep even in sight of him. For illustration: On the train to the Southern Baptist Convention once, we heard an aged minister say to a young preacher, "How are you getting along?" The young preacher, with an air of importance seldom seen (thank God!) said, "Fine! I am living on an average of fifteen hundred souls a year now." We said to ourselves, "Lord, if that be true, may he live to be as old as Methuselah; if it be not so"—well, may be this is an extreme case. But of all the pitiful sights, the puffed-up preacher is the most pitiful. The best of men do not talk of their achievements. Their tone is self-depreciation. Self-importance is the mother of spiritual declension. Shallow streams brawl and bubble, but deep waters flow on in silence. The preacher who is overloaded with self will soon lose his power with God and man.

In the third place he is the preacher who has an over-supply of smiles for the opposite sex. We believe in kindness and courtesy to all. If a preference is to be made, let it be for tenderer sex. Let every one have a bright cheerful smile for all—both young and old. But every sensible person knowing we are on a point about which more preachers are criticised than almost any other one thing. Sad to say sometimes they are justly criticised, too. An aged minister said in an ordination service not long ago, "Young man, seek out a good, suitable girl, marry her, live with her." He emphasized the last words of the expression. This was good advice.

Woe betide the preacher who has too strong a tendency to be a lady's man. The world is looking on. It is quick to judge and pass sentence. Its judgment against the minister is very severe. The preacher takes one unguarded step. Then all look on in suspicion. "The bird with a broken pinion never soars so high again."

Lastly, he is the preacher who fails to study. He thinks that if God has called him to preach, all he has to do is to open his mouth and God will fill it. And so He will, but He will fill it with air. He may be too lazy to apply himself. Perhaps, some are. God cannot use a lazy man. Or it may be he is pressed for time. He is trying to meet with a half dozen or more societies connected with his church. Now, we are not objecting to societies. Let those have them who want them and can use them to advantage. But we do say nothing can take the place of the preaching of the gospel. And anything that causes any one to undervalue the preaching of the gospel is an injury to the churches of Christ. There never has been a preacher who studied hard, prayed much, and went into the pulpit with a message fresh from God that did not have a crowd to hear him. Gush may have a spasmodic effect, but the simple old story is what the people want to hear. When are we to cease to study? When God calls us home. There is no "dead line" for the true minister except the line of death.

As a matter of fact, the worst trouble with a dead preacher is, that he himself rarely seems to be conscious of it. Every one seems to know it but himself. The following story illustrates the point: There was a family consisting of father, mother, and two sons. One day the father went to town. There was an epidemic of diphtheria in his neighborhood. Being anxious to guard his boys against the disease, he asked the druggist if he could sell him a preventative. Whereupon the druggist sold him a pound of Asafedita. On his way home he encountered a rain storm. The asafedita got wet and melted on him. The boys watched for father's return. The youngest ran to meet him, but soon returned crying. "What's the matter, Johnnie," said his mother. "I don't know," said the boy, "but some'n's wrong with Pa." At this juncture Jim went down to the lot where his father was stabling his mule. Presently, Jim returned, and, sobbing said, "Ma, I know what's the matter with Pa. He's dead and don't know it." God pity the preacher who is dead and doesn't know it.

Eeru, Miss.

"Prepare to Meet Thy God."

W. Jas. Robinson, Ph. D.

These words are very rich as a practical, suggestive and hortative theme, but I feel great inability to make my readers see and appreciate their richness. Nothing can be of greater importance than to do as they suggest, for then the best in this life and eternity is ours.

Christians have a special preparation to make in order to the most gracious meeting with their Lord in glory. It is not all we need to have been converted. That will in spite of all the devils of hell, admit us to heaven, but we should be anxious to live faithfully. Besides there are degrees in

heaven, and we are permitted after we are saved by grace to labor to merit the highest degree of heaven's bliss.

Paul likens the Christian's career to one running a race (in the following words): "Let us run with patience the race that is set before us." This clearly illustrates the fact that we are expected to put forth much energy in our career as Christians. We find the complement of these words in Paul's letter to Timothy. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Paul in discussing the relation between salvation and rewards in his letter to the Corinthian church, says (1 Cor. 3:15), "If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so as by fire." All his work, the plans, purposes and energy of a lifetime gone, nothing but bare salvation, with no rewards left. Now, put along side with this 2 Peter 1:11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Notice, these words are in connection with a high order of Christian living. For my part, I am anxious to enter heaven, and would far rather be saved "yet so as by fire" than not at all, but my heart yearns for an abundant entrance.

It is a sad theme to contemplate that many claim to be ready for eternity who are in no wise prepared. The atheist boldly asserts "there is no God," and consequently claims his readiness to die because there is no life after death. His very claim asserts the possibility of there being no God. Everyone knows that the wisest of men are frequently mistaken, and why not this self-styled "all-wise" atheist? But he admits in his claim the possibility of an all-wise being. We might mention other classes as Infidels, Deists, Rationalists, Universalists and all who do not depend on the vicarious atonement of Jesus Christ, but space forbids discussion here of their false hopes.

This sad incident has one great message

We are told in Matthew 7:22, that there will be a class who expect to enter and actively claim admission, who will be disappointed. Our Saviour does not say how large this class will be, neither does he give us any idea of their sincerity, but only says he never knew them, that is as disciples, and then consigns them to hell. Under any consideration their case is very pitiful.

We will examine their claims. "Lord, Lord, have we not prophesied in thy name?" In the address "Lord, Lord," they clearly admit his authority and thereby his sovereignty, but many, many do this much and are willingly blasphemers. They claim much when they claim to have prophesied in his name. Suppose they did? The Lord often uses men who are wicked to show forth his wonderful work.

"In thy name cast out devils." We have no evidence, but their own testimony, that their claims are true. Now put in connection with their next claim, "in thy name done many wonderful works (miracles)." Their next claim is to have eaten and drunk in the Lord's presence.

for each of us—the emptiness, the worthlessness of our good works. Our entire nature, the very secrets of an innermost being, are all polluted by sin, and no logic is necessary to prove that no clean thing can come out of an unclean one. Let us arouse ourselves to the whole truth and learn that all nor righteousness is but filthy rags in God's sight.

We are, indeed, to maintain good works, but our attitude toward them needs to be carefully watched. "When ye shall have done all those things which I commanded you, say, we are unprofitable servants; we have done that which was our duty." At best, good works are only marks of gratitude, and in no degree recommend us to God's saving grace; and in view of his marvelous mercy it is very unbecoming in his creatures to claim for themselves anything good at all.

Our attention is now claimed by a very large class who know they are not prepared. Here we find the self-conscious hypocrite, whose tribe, I am persuaded, is very small, as compared with the great mass of other lost men. It is very easy to believe that many men are erratic, but surely very few are guilty of real genuine hypocrisy. This class, be it small or great, is well nigh a hopeless one on account of their false claims, for in self-obedience they repel every attempt to reach them. Their doom is sure; and the greater torments of hell their destiny.

Another very large class really believe the Bible is truly God's revealed word, and mean to avail themselves of its blessings, sometimes in the future. This is one of Satan's oldest and most subtle tricks, and to him a most valuable one, while to us it is a most dangerous one. Here is included another class that are very careless, more indifferent to their soul's interest than any of the procrastinator's, and not even promising to seek salvation at some future time.

And now, as a last analysis, this group has a few who are so hardened by sin as to deny any hope at all, and are only waiting to receive their final sentence. No one need despair. The fact that God commands, invites, exhorts all men to turn and live, gives each one reason to hope.

The preparation needed by each one is the same, and as there is only one possible preparation to be had, we must make no mistake in an effort to learn what it is. It is of the heart, for every one that is truly given to the Lord will be cleansed by regeneration and saved with an everlasting salvation. Then, let us urge on men the importance of surrendering to him who reigns on high. Give your heart unconditionally to the Lord and he will take care of all else.

Morristown, Tenn.

Meeting at Baldwin.

As a result of a recent tent meeting at Baldwin I had the pleasure of baptizing twelve last Sunday. A number were also added by letter.

The Baldwin saints are among the choicest of the land. Not least among them is Brother J. S. Berry who is a "true yoke fellow" in the gospel. He is planning large things for our district mission work for this summer.

Fraternally,

E. T. Mobberly.

Booneville, Miss.

On Religious Bitterness.

By Rev. Sam G. McNeil, in Watchman.

It is better to leave some things alone. To be constantly poking sticks into the ribs of sleeping dogs is to court growling, and produce snapping. Let the poor brutes sleep on. Wrapped in slumber, they are not to be feared. They bite only when awake.

Ministers, above all others, should, as far as possible, avoid stirring up religious bitterness. A supercilious and cantankerous preacher, or an indiscreet and tactless minister may easily disturb the peace of his church, or the religious harmony that ought to exist among brethren. There is absolutely no need, except where principle is involved, to give offense. The common enemy delights over religious back-biting and bitterness. Worldliness, drunkenness, lust and gambling, and avarice have a gay time when ministers are engaged in the un-Christian and inglorious work of abusing one another. Religious strife is the worst of all strife. I have seen men at times become exceedingly bitter over politics. But if you ridicule a man's religious beliefs, or if you speak contemptuously or slightly of his work, or methods of work; or insinuate crookedness in conduct, you touch him to the quick. Nobody has a monopoly on the way of doing things. Strife ought never to be needlessly engendered. It is more profitable to emphasize points of agreement, than to offensively obtrude ecclesiastical peculiarities, or seemingly intellectual superiority.

There Is No Contradiction.

T. A. J. Beasley.

A man can take a detached portion of Scripture here and there and apparently prove almost any doctrine. But such a method is illogical, irreverent, and sinful. There are no contradictory doctrines in the Bible. The best interpreter of the Bible is the Bible itself. All the commentaries are very much like the old lady said hers was. "The Bible throws a great deal of light upon them." Whenever your interpretation of any passage plainly contradicts some other passage, your interpretation is wrong and should be abandoned at once.

Of course, when a man is like a certain evangelist who said he did not care what Paul said about women keeping silent, he said, "Let them preach if they wish," there is little hope of his ever being really converted, much less of his correctly teaching the Bible. It is to be hoped that his tribe is small. In Romans 4:23 Paul says, "For if Abraham were justified by works, he hath whereof to glory; but not before God." For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness. "James says, 'Was not Abraham our father justified by works, when he offered Isaac his son upon the altar?—Jas. 2:21. There is no clash between these two scriptures. All we need to do is to get their proper connection, and we will see that they are in perfect harmony. We will also find that James does not teach that works have anything to do with our salvation. By reading the fourth chapter of Romans, you will find that Paul has direct reference to God's great promise

to Abraham as recorded in the fifteenth chapter of Genesis. Here it is said that Abraham believed in the Lord and the Lord counted it to him for righteousness. He was justified personally before God solely and alone by faith. Now by a study of the second chapter of James, you will find that he refers to a scene in Abraham's life entirely different to that of which Paul speaks in the fourth chapter of Romans. James refers to the twenty-second chapter of Genesis. There we have recorded the story of Abraham's offering Isaac, his son, as a sacrifice to God. By this offering, he was justified before men. Or, in other words, Abraham's person was not here justified before God; but his faith in God was justified, or proven, or demonstrated, before men. The justification, therefore, of which Paul speaks is entirely different from that which James speaks. Paul speaks of Abraham's person being justified before God; James speaks of his faith being justified before men. "Shew me thy faith by thy work," says James. Let thy faith be justified in the eyes of them that behold thee by thy works. But Paul speaks of justification in the sight of God who justifies them only that believe in Jesus; and purely on account of the redemption that is through Christ. Hence we see that our persons are justified before God by faith, but our faith is justified before men by works. This is so manifestly the teaching of the two apostles that we do not see how any one who will give the subject careful thought can fail to see it. The law demands perfect obedience. Only perfect righteousness can come through perfect obedience. Christ is the only one who ever has rendered perfect obedience, or who ever will render perfect obedience to the law of God. Hence He is the only one who has a perfect righteousness. By faith in Christ, as our perfect substitute, we are received by the Father and reckoned as righteous, not because of our merit; but because of the merit of Him whom we believe. But we are to prove to the world by our good works that we are justified through the redemption that is in Christ Jesus. Good works are always reckoned in the Bible as a result of salvation; and not a means through which salvation is obtained. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The theme of every true child of God here below is, "I am a sinner saved by grace, that's all." And yet it is a fact, that those who depend on the grace of God alone for salvation, are the greatest workers God has in his vineyard. This is easily accounted for. They work from the one and only true motive for Christian work. That motive is the constraining love of Christ. "We love him because he first loved us." Our theme in heaven will be that of redemption through the blood of Jesus. Thus every scripture rightly interpreted will harmonize with every other scripture, and the truth will shine out in all its beauty, and God will be glorified.

Eeru, Miss.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD'S SUFFERING, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1234. AN OLD AND WELL TRIED REMEDY.

News in the Circle. Martin Ball.

Evangelist M. J. Ham has recently been with the First Church, Asheville, N. C., Dr. William L. Ford, pastor, and there have been over 100 conversions. 204 additions.

Dr. E. E. Rice received 100 into the church at McKinney, Texas, at the close of the meeting held by Evangelist Geo. C. Cates.

Prof. Arthur Leager has been chosen President of Georgetown College, Georgetown, Ky. A wise choice.

Evangelist J. C. Betts has been called to the pastorate of Clifton Church, Louisville, Ky. He will take charge next Sunday.

Rev. P. B. Baskin accepts the call to Glasgow, Ky., and enters upon the work at once.

The church at Elizabeth City, N. C., has secured the pastoral services of Rev. C. W. Stone of Richmond, Va.

Evangelist Geo. Cates is, at this writing, in a meeting at Kosciusko. There has been 124 conversions before he reached the town.

This writer will find the church at Brandon, Rev. Bryan Simmons, pastor, in a protracted meeting beginning the 2nd Sunday in this month.

Rev. H. Beachamp, Field Secretary for the Sunday School Board in the Southwest, has moved to Dallas, Texas.

Rev. J. Frank Norris, Editor of the Baptist Standard, has a strong, sensible, logical, irresistible editorship in last week's Standard, subject, "Too Many Gray Hairs." He lays eight sins at the doors of some churches. He is only 30 years old.

The Winona Sunday School had 225 present last Sunday morning. 38 young men in the Baraca class. Hon. V. D. Rowe, teacher.

Union University, Jackson, Tenn., has conferred the title of D.D., on Rev. H. P. Hurt, of Memphis. Brother Hurt is a native Mississippian and we are rejoiced to see him thus honored.

Rev. J. E. J.ches, Trenton Street Church, Harrison, Tenn., has been called to the First Church, Bonham, Texas. He will doubtless accept.

Rev. Jesse McCarter, who was in the Seminary at Louisville, Ky., last session, enters upon the pastorate at Belhaven, N. C.

The church at Neches, Texas, recently set apart to the work of the ministry, William F. Frazier.

Dr. J. C. Masse of Raleigh, N. C., has accepted the call to the First Church, Chattanooga, Tenn. He has done fine work at the Tabernacle Church, Raleigh.

North Carolina has gone prohibition by 40,000. Wonderful to tell! The wave still rolls on.

The First Church, Jackson, Tenn., has secured the services of Dr. H. W. Virgin of Kansas City. He is a strong man and enters a wide field of usefulness.

The State Board of Texas, has placed Rev. W. R. Chandler in the evangelistic work in Northwest Texas. His headquarters will be Bowie, Texas, after June 15th.

Rev. J. S. Rogers of Pine Bluff, Ark., has just closed a great meeting at Searey. 64 additions and much opposition.

Pastor C. M. Powell has resigned at Afton, Okla. His plans for the future are not yet matured.

Rev. R. C. Pender, Bowie, Texas, has been appointed general missionary for Western Texas. He accepts and will enter the work at once.

In a meeting at Teucha, Texas, held by Rev. W. M. Chandler, 25 men professed faith in Christ in one night.

Rev. A. B. Ingram resigned the Columbus street church, Waco, Texas, and will enter upon Evangelistic work July 1st.

The Word and Way suggests that new voices ought to be heard in the Southern Convention. That familiar voices can afford to be still one year. This scribe says Amen! to this suggestion.

The Northern Baptist Convention will hold its next session at Portland, Oregon.

Rev. W. R. Selvidge has resigned the pastorate of East Ardmore Church, Oklahoma. It is not stated what his future movements are to be.

Rev. G. W. Sherman recently did all the preaching in a splendid meeting at Honey Grove, Texas. 100 professed conversion. Rev. W. G. Lewis is pastor.

Evangelist Luther Little of Home Mission Board, a native Mississippian, is this week in a meeting with the Tabernacle Church, Kansas City. 45 joined the church the first week.

Hon. Joshua Levering, President of the Southern Baptist Convention, has two daughters in China. One of them is the wife of an Episcopal Rector—the other is the wife of a Baptist Medical Missionary.

Rev. J. H. Bennett has given himself entirely to evangelistic work. His labors are principally in Texas.

Dr. Geo. B. Butler resigned the First Church, Bryan Texas, last Sunday to accept the urgent call to the McKinney Avenue Church, Dallas, Texas.

Robert J. Burdette, pastor of the Temple Church, Los Angeles, Cal., says he does the preaching and the laymen do the managing. His people did not wait for the Laymen's Movement.

Dr. W. M. Vines, Freeman Street

Church, Norfolk, Va., has accepted the call to the Hanson Place Church, Brooklyn, N. Y.

The church at Guthrie, Ky., has called Rev. J. T. Baird who is at the Seminary, Louisville. He accepts and enters the work at once.

Is the Marriage of Divorced Persons Even When Performed by an Ordained Minister of the Gospel Valid in the Eyes of Almighty God?

In the 10th chapter of Mark, 2nd to 12th verse, Jesus fully explains to the Pharisees and the disciples, that the marriage vow is indissoluble—**What God has joined together, let no man put asunder**—and if a man or woman puts away by divorce their help mate, and marries another while that help mate is still alive, they commit adultery.

Now if Christian denominations accept the validity of the Word of God, as written in the Holy Bible, then, no power on earth—the church—nor any of her ordained ministers can break the bonds of a valid Christian marriage. Only death can dissolve this bond.

Therefore, if an ordained minister of the gospel has the knowledge that one or both of the contracting parties is a divorced person, (with wife or husband by former marriage still living), and performs this ceremony, he loses divine right and authority of continuing as a minister of the gospel. Because he knowingly, wilfully and deliberately denies the validity of the Word of God.

And does it not follow that his fitness as a minister of the gospel ceases and this marriage not valid in the eyes of Almighty God?

According to the text as laid down by Jesus himself, these people are living in adultery, and the minister as accessory to this sin, is as accountable as they are.

F. L. Wooldridge.

Montgomery, Ala.

Sayre Institute was incorporated by a number of the most distinguished gentlemen of the State of Kentucky, in 1853. Among whom was Hon. John C. Breckinridge, who became Vice-President of the United States, and afterwards the Secretary of War of the Confederate States.

The work of this institution for young ladies, from the day of its foundation, to the present time, has been of the highest order.

They have always been very careful in the selection of the faculty as well as of the student body. In the best sense, it is strictly a select school. It is one of the schools of the South, whose doors stood open during the troublesome time of 1860-65.

It has sent forth over five hundred full graduates and five thousand under graduates from its halls, and wherever you meet with a graduate from this venerable school, you will find a well rounded woman, who is equipped for all the duties of life.

While its founders were careful to guard its Christian influence, they also expressed that it should not become a vehicle for the disseminating of sectarianism. Therefore, students out of the best families are admitted to its privileges regardless of religious faith.

Dedication Service.

Sunday, May 30th, was indeed a glad day for Bogue Chitto Baptists and their friends, the occasion being the dedication of the new Baptist church recently erected.

At 11 o'clock Sunday morning the seating capacity of the building was taxed to accommodate the assembly of people who had gathered to witness the ceremony and to listen to the dedication sermon, which was preached by Dr. W. T. Lowrey, President of Mississippi College. When it is said that Dr. Lowrey was the speaker, more has been said as to the character and quality of the discourse than would be possible were we to write that which might purport to be description. A choir of home talent, under the leadership of R. L. Brent, assisted by Mr. John A. McNair of

building. Notwithstanding the fact that not a dollar was in the treasury and that no little pessimistic prophecy was indulged in as to the ultimate failure to carry into effect the fanciful dreams of the leaders, subscriptions were taken aggregating \$2,400. A committee on plans was appointed which reported on the same day, (3rd Sunday in March, 1906), recommending certain plans and specifications of a building at an estimated cost of \$3,500. The proposed plans were at once adopted and a building committee composed of G. H. Vernon, A. A. Walker, D. C. Coney, R. L. Brent and L. L. Tyler was appointed with instructions to let the contract and proceed at once in the erection of the proposed building.

The contract was let on April 3rd, 1906, to M. H. Richardson, of McComb City, and before the

ashes by Pastor Farr.

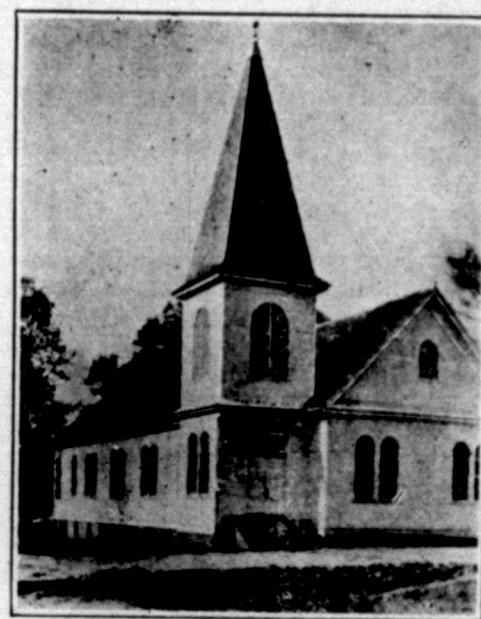
When we look back to the day on which the building committee was appointed, and view with our mind's eye the varied conditions of that day and this and gaze upon the magnificent place of worship which stands free of debt as a monument to the Christian zeal, persistence and liberality of pastor, congregation and community, we are irresistibly forced to conclude that, "surely the Lord is in this place."

The Bogue Chitto Baptist church was organized Nov. 15th, 1885, in the basement story of the Masonic Hall, with the following members: A. J. Martin and wife, Mrs. Thos. Williams, Miss Emma Tynes, A. J. Maxey, Miss Salie Tynes and Mrs. Martha Robinson. Rev. J. R. Farish was called as supply for the remainder of 1885,

sit in the old church, now adorns the new.

In February, 1906, the church began the support of a native preacher in China, whom she still maintains, and in addition thereto has paid to Home and Foreign Missions during the past two years something over \$300, \$1,000 pastor's salary, \$100 to the Baptist Orphanage, purchased a \$200 organ and defrayed the expenses of the pastor to the Southern Baptist Convention, thus making a total of \$7,256.64 in two years.

She today has a membership of 247, a Sunday School with an average attendance of 90, and one of the most handsome places of worship in the State of Mississippi. The town is to be congratulated upon having in her midst an organization such as this and the church is likewise to be congratulated.



BOGUE CHITTO BAPTIST CHURCH.

Brookhaven, with his cornet rendered most excellent music throughout the day.

At 1 o'clock the congregation was dismissed and repaired to the church yard where the proverbial groans of a table loaded with varied and delicious viands was in evidence. An hour was spent in doing justice to the occasion; after which another service was held when Dr. Lowrey again preached, having as a subject "The Coming of the Kingdom."

The evening services beginning at 8 o'clock were attended by a larger congregation and consisted of song service followed by Dr. Lowrey with the third sermon of the day.

The day as a whole was one long to be remembered by Bogue Chitto's Baptists as the successful culmination of an Herculean, yet self-assumed task.

But two years ago this church, under the leadership of Rev. W. E. Farr, who was at that time a student in Mississippi College, decided to erect a new church

end of the month the old building had been torn down and work begun on the new, and not a dollar in the treasury and changes and additions were made from time to time until the completion of the building in October; so that a recapitulation disclosed the expenditure of \$5,456.60, nearly \$2,000 more than originally contemplated, of which approximately \$2,500 remained unpaid.

During the spring of 1907 the pastor, who had in the meantime completed his studies at Clinton, expressed a desire to enter the Baptist Seminary at Louisville, Ky., Sept. 1st, but owing to the fact that the church debt was not raised, this arrangement was abandoned and by his indomitable persistence and the liberality of the Bogue Chitto people, the last dollar was paid Saturday afternoon and Sunday morning, in the presence of a crowded house, the last evidence of debt against Bogue Chitto Baptist Church in the form of a note payable to the Commercial Bank was turned to

REV. W. E. FARR, Pastor Bogue Chitto Baptist Church.

and served the church as pastor for two years thereafter. A. J. Martin, being already an ordained deacon, was requested to sit as the first deacon of the church and was shortly after the organization was elected church treasurer, both of which positions he occupied until his death 3 years ago. A beautiful memorial window near the spot where it was his custom to

lated that she is composed of men and women such as those who can and will do things for the glory of His cause.

This church has received over 115 members in the last two years.

May the Lord continue to bless and prosper both the church and the community is the prayer of L. L. Tyler.

Knocking Away the Props.

"See, father!" said a lad who was walking with his father. "They are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?"

"They are knocking the props away," said the father, "that the timbers may rest more firmly upon the stone piers, which they now have finished!"

These props were called false works. I remember seeing them knocked away from an old-fash-

ioned wooden bridge more than seventy years ago. All our human supports are temporary at best, and their removal often makes us stronger than before, because it compels us to rest on the only sure foundation.—Herold and Presbyter.

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You Can Work for us and Earn From \$3.00 TO \$10.00 PER DAY during the summer season. Send your address on postal for FREE DESCRIPTIVE CATALOGUE and our money-making offer. Pleasant and worthy employment for any lady or gentleman. References: Dun, Bradstreet, or any Charlotte Banker. C. H. Robinson Co., Box 706, Charlotte, N. C.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. Beckett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.
Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.
Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb
Gloster; Vice-President, Mrs. J.
D. Granberry, Hazlehurst; Re-
cording Secretary, Mrs. W. F.
Yarborough, Jackson.,

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AND BUILD UP THE SYSTEM.**
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TASTELESS CHIEF TONIC. You
know what you are taking. The for-
mula is plainly printed on every bottle,
showing it is simply Quinine and Iron
in a tasteless form, and the most effec-
tual form. For grown people and child-
ren. 50c.

The Editor of the Woman's
page is glad to be able to furnish
our readers a very fine report of
the closing meeting of the Wo-
man's Missionary Union, taken
from the "Baptist World."

**The Twentieth Anniversary of
the W. M. U.**
1888-1908.

The W. M. U. Delegates and
friends met in the pavilion of the
Eastman Hotel Sunday afternoon,
May 17, 1908, to celebrate their
twentieth annual meeting.

At 3 p. m. the W. M. U. was
called to order by the president,
Miss Fannie E. S. Heck. The
assembly joined in singing "Near
the Cross" and "My Faith Looks
Up to Thee," and after a few
introductory remarks by Miss
Heck, Dr. R. J. Willingham, Cor-
responding Secretary of the
Foreign Mission Board, invoked
a special blessing on the occasion
and work.

The assembly joined heartily in
singing "How Firm a Founda-
tion."

Dr. Frost then addressed the
W. M. U., saying that it was al-
ways a joy to speak to the wo-
man's missionary assemblies, but
in this case it was a sobered joy.

He spoke of the Training School
and the process of circumstances
that preceded the gift from the
Sunday School Board for its pur-
chase. His opinion of the
Training School could be summed
up in his statement: "This is
the noblest enterprise to which

even women have ever put their
hands, and minds, and hearts."

Dr. Love spoke for Dr. Gray,
who was not well enough to at-
tend. Dr. Love commended the
women of the W. M. U. because
they put intelligence into their
work, and more they had put
heart into it.

He claimed that a church with-
out a woman's missionary society
was a church in cold storage.

"If the Layman's Movement,"
he said, "would put the same in-
telligence and consecration into
their work that the W. M. U.
have put into theirs the Kingdom
would come apace."

Rev. A. E. Brown, the su-
perintendent of our Mountain
Mission work, spoke of the An-
nie Armstrong Building at Burns-
ville, N. C., which will be dedicat-
ed in July. He requested an
official representation from the
W. M. U.

The president appointed Mrs.
B. D. Gray of Georgia, Miss
Edith Crane, correspondent se-
cretary W. M. U., and Mrs. Chip-
ley of Florida.

Dr. Willingham spoke of the
work of the past, and claimed this
anniversary as the occasion for a
new start for even larger work.
A time to consecrate a new or-
best for this glorious work. As
an illustration of "consecration"
he gave several instances culled
from his visit to Miss Green's
School, and other places in China
and Japan. He closed with these
ringing words: "In God's name,
forward!"

Mrs. Gray asked that prayer
of thanksgiving be offered be-
cause of the safe return of Dr.
Willingham and wife. A special
blessing for the Laymen's meeting
then being held in another build-
ing was included in the prayer by
Dr. Frost.

Dr. Willingham presented at
once Mrs. Willingham's regrets
that she could not attend, and her
greeting to the W. M. U.

Misses Buhlmaier and Wool-
ford sang a duet, "Tell Them of
Jesus Today."

All of those who were present
at the organization of the W. M.
U. in Richmond in 1888, were
asked to stand. They were Mrs.
Eager, Kentucky; Mrs. Burnham,
Missouri; Mrs. Ball, Mississippi;
Mrs. Bottoms, Texas; Miss
Brown, Tennessee, and Miss Heck.
Miss Broadus was also requested
to join these for, though not
present, she was at that meeting
made vice-president for Ken-
tucky, and has served continuously
in that office.

Each of these ladies gave a two-
minute talk on the changes and
progress during the twenty years.
Miss Heck told in a very ten-
der way what the union meant
to her and urged young women
to give themselves to this work.
Mrs. Burnham offered prayer.
The names of the first officers

were given and Mrs. Gambrell
of Texas, led in prayer for a spe-
cial blessing on these wherever
they may be.

Miss Lane of Oklahoma, sang
in her beautiful way, "Doing His
Will."

Rev. Finch said to be the only
Baptist preacher to the deaf and
dumb in the United States, ad-
dressed the W. M. U., telling of
his experiences as a frontier mis-
sionary, and what a missionary
box meant to a family on the
frontier. He paid a high tribu-
te to the women who did this
comforting work.

The endowment fund and plans
for its completion was the next
thing for consideration.

After a short talk by Miss Crane,
Mrs. Prestidge, Mrs. Wood,
Mrs. Barrett and Miss Ware were
appointed to pass subscription
blanks through the assembly.
When these were gathered up a
pledge of \$5,620 had been added
to this endowment fund.

The counting of \$100 certificates
resulted in a total of 139, of these
twenty-nine were from Kentucky.

Misses Thompson and Hartwell
were introduced and brought
many messages from the Chinese
women to the mission workers in
America. In a service held in
Hwang Hien, North China, just
before they left China, the Chi-
nese women rose and one after
another sent grateful messages.
Translated, some of these are as
follows:

"Tell them we thank them for
sending to us the message of how
to be saved. We love them for
it, and although we can never
see them in this world, we will
meet and tell them all about it in
heaven."

"I was over thirty before I ever
heard of Jesus. Then one
whom those sisters sent out told
me of Him, and peace came to my
heart. Ask them to pray for
us, and ask them to send us more
missionaries, for we have so many
over here who have not yet heard
and are being lost!"

"Tell the sisters in America
that when I think of them I am
reminded of my daughter who
went home to heaven year before
last. During the last few weeks
of her illness she said to me so
often: 'Mother when I was little
I didn't know, I didn't think how
much you were always doing for
me, but now I know better, and
oh that I could do something for
you! How can I ever repay you,
mother?' As death drew near
and she knew she must go I used
often to sit and hold her hand.
One day she looked up into my
eyes, and said: 'Mother! I can't
repay you in this world, but oh,
I'll watch and wait, and be the
first to meet you there.' And so
I feel about those sisters in Amer-
ica who have done so much for
us. Oh, my sisters, how can I
ever repay you? Tell them we

cannot repay them, but that we
will watch and wait and be the
first to meet them there."

"Let our message to them be,
God bless you, and we pray you
to pray for us, that we may give
to others what you have given
to us."

"We all need and ask for their
continued prayers. After what
they have done for us what ought
not we to do for others?"

"There are two kinds of
friends, the farther off and the
closer ones. I think of all the
friends we have, they come
among those whom they have
taught us to know as the nearest,
dearest Friend of all."

"I am nothing but an old wo-
man, what can I say to them?
But tell them I pray for them ev-
ery day, and thank the Heavenly
Father, and ask him to bless
them."

"Tell the sisters who sent the
message that I'm already in heav-
en! The peace Jesus gives and
the joy are in heaven. We have
Jesus in our hearts and we are
already in heaven."

A request was at once made to
have these messages put in tract
form in full, and this was prom-
ised. A short history of each of
these Chinese women will accom-
pany these messages.

Miss Crane then introduced Mr.
Kentworthy, an Indian inter-
preter from the Osages. He said he
was first induced to attend a Y.
M. C. A. meeting and is now a
Baptist Indian. At the close of
his talk the assembly rose to give
greeting to the Osages. Mrs.
Tyler, of Maryland, offered a res-
olution that the W. M. U. try
to get each person to give twenty
cents to Foreign Missions and fif-
teen cents to Home Missions this
year. Adopted.

The report of the committee on
resolutions was read by Mrs.
Barton of Tennessee. On motion
by Mrs. E. G. Willingham these
were adopted.

he committee on uniform name
for state organizations suggested
that they be called "State Execu-
tive Boards." This was merely a
suggestion and was adopted as
such.

All promised to try to complete
the \$20,000 endowment fund this
year. The amount asked for
mission work this year, including
the completion of the endowment
fund, is \$221,200.

After roll call Mrs. McLure
sang "My Jesus as Thou Wilt"
and Mrs. Buhlmaier closed the
twentieth anniversary service with
an earnest prayer.
Adjourned.

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Anti-Pain Pills act gently on the nerves,
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RECIPE.
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Add enough cold water to make one
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One 13c. package JELL-O ICE
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Total19c.

Mix all together thoroughly and
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don't add anything else. This
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The Genesee Pure Food Co., Le Roy, N. Y.

Cure For Care.

Within a garden by the cottage
door
Sits an old mother, knitting bus-
ily—

Hair snowy white beneath a
snow-white cap;

Eyes blue as the blue skies that
arch the place;

A face all full of peace and sun-
ny hopes.

A cheery song she sings, a mo-
ment stayed

To count the stitches and to set
them right;

Then click the needles' music to
her song.

From her I learned this counsel
upon care:

Don't you trouble trouble
Till your trouble troubles you,
Don't you look for trouble;
Let trouble look for you.

Don't you borrow sorrow;
You'll surely have your share.
He who dreams of sorrow
Will find that sorrow's there.

Don't you hurry worry
By worrying lest it come.
To hurry is to worry;
'Twill miss you if you're mum.

If care you've got to carry,
Wait till it's at the door;
For he who runs to meet it
Takes up the load before.

If minding will not mend it
Then better not to mind;
The best thing is to end it—
Just leave it all behind.

Who feareth hath forsaken
The Heavenly Father's side;
What he hath undertaken
He surely will provide.

Then don't you trouble trouble
Till trouble troubles you;
You'll only double trouble
And trouble others, too."

—Selected.

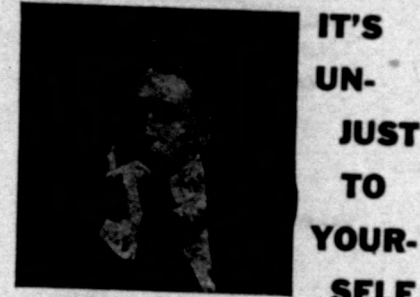
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an agent that will not only kill the germ and
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Tetterine does all this; it not only kills
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JUST
TO
YOUR-
SELF

To drag around in feeble health, tak-
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Lv. Hattiesburg.....	8:18 A.M.	7:05 P.M.
Ar. Gulfport.....	11:00 A.M.	10:00 P.M.

	No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport.....	7:30 A.M.	4:15 P.M.
Lv. Hattiesburg.....	10:37 A.M.	7:33 P.M.
Ar. Jackson.....	2:10 P.M.	11:15 P.M.

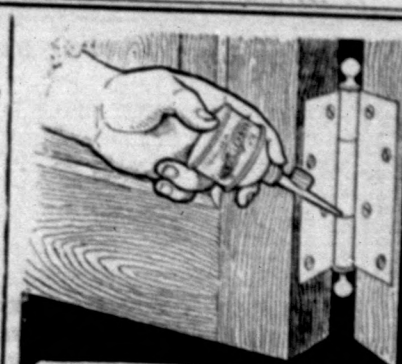
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Treats all forms of chronic, nervous and skin diseases; rheumatism
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forms of indigestion, constipation and stomach troubles, cancer and ulcers of
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Relieves stricture without cutting or cauterizing.
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Read what Dr. John L. Johnson of Clinton, Miss., has to say
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Clinton, Miss., Jan. 20, 1906.
I used the "SOUTHERN" WOOD FIBER PLASTER in my
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(Signed)

JOHN L. JOHNSON.

"Southern" Wood Fiber Plaster Co., JACKSON, MISS.

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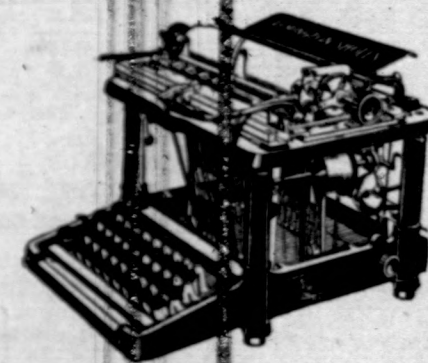
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General Assembly Proceedings.

After some very sweet music by the choir, Rev. Dr. Howerton, the retiring moderator, read from the tenth of Luke the parable of the Good Samaritan. Dr. W. M. Anderson led in prayer, and made the burden of his petitions very largely the development of the Master's cause in mission work. With hearty zest the congregation sang "Coronation." Then Dr. Howerton took for his theme the question, "Who Is My Neighbor?" He began with an incident.

"In 1884 while in my course of study, I had been spending my holidays in the country. One morning I started back to the railroad station. It was a night ride of fifteen miles, and it was very, very cold. I anticipated no difficulty in finding shelter at the railroad station, but I found the station master unwilling to open the door. Forced to give up I saw a light through the chinks of a log cabin and a negro bade me come in. It was the back door of a negro saloon. I was almost frozen. He made me some hot coffee and saved me from collapse. It was a negro and a saloon keeper who put forth his effort and saved a white preacher. Then how much more ought the white man and the preacher to care for the negro and the saloon keeper. It was a negro convict who first explained to me the Pilgrim's Progress. Later I was the instrument of conversion of Uncle Charlie, a negro, and he made me bring the big family Bible and write his name in it, saying, 'Let me touch the covenant there, and I want to put my name to it there.'"

Dr. Howerton presented then not so much the duty of the church to the negro race as the duty of the individual church member to the negro individual. The problem is not difficult in the abstract, but in the concrete, personally individually. We can easily send missionaries to the Congo, the North can easily bid us in the South to evangelize the negro. That is the abstract. But with us lies the concrete, the personal influence of one white man upon one negro.

Of course there is hostility between the races. The wonder is that it is not greater. Why is there so little of this antagonism? What has prevented a race war? The answer is, the religion of Christ.

There are four sources of danger. (1) the negro philists, who would destroy race differences by ignoring them; (2) the negro haters, who are willing to sow discord and hatred between the races; (3) the criminal and vicious negro who are wicked and imprudent; (4) the politicians,

who stimulate these feelings for the purpose of winning votes.

But there must be no war between the two races in this country. There are too many good men, both white and black, who are determined to avert and prevent such a calamity.

We must protect the negro in his rights; no in social intermingling. Neither is the franchise of the negro intrinsically a right of any man. But the negro must be protected in his life, liberty, and property, and must not be punished without due process of law. Mob law is a crime which will surely work out its own punishment.

If the negro and his friends will elai monly his practical rights and forbear theoretical rights, rights, harmony can be secured.

Yet our duty does not rest here. It is to seek and to save the ignorant and the immoral negro. Are we striving to see the negro now here? That is a negro he shall be elevated and saved?

It is certain that the negro will be educated. If not a Christian education, then he will have a secular education, and this will make the negro question more dangerous. Therefore, we ought to plan to educate the negro ourselves. They ought not all to be kept in the servant class. They need our educating help.

They need it because they are ignorant. They know enough to take them to heaven, but not enough for the life and duties of this world. They need the influence of a Christian home.

The objection is made that the race is inferior, too low, to receive these influences. They are not lower than the heathen of other lands and nations. But the very thing which makes our work more difficult is that which proves their need of care and influence.

The fact is our church is simply trifling with this cause. Last year we raised for colored evangelization only \$13,000. Of this \$8,000 went to the Stillman Institute, leaving only \$5,000 for evangelistic work among the colored people. We are spending \$900 a year for the ministry. But for the educating of candidates for the colored ministry only about \$25 or \$30 a year.

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Household Hints.

Ice Cream for Invalids: One-half cup cream, one tablespoon sugar, one-half tablespoon melted chocolate, or one tablespoon coffee, or two tablespoon fruit juice. Directions: Put into water-tight can having cover; beat all until foamy, set in larger vessel and pack with cracked ice, salt, turn can with hands, open and stir several times; freezes quickly.

Flannel cakes: One and one-third cups flour, tablespoon butter, one-third teaspoon salt, one cup butter milk, one-half teaspoon soda, one egg; sift flour, beat egg very light, add soda to the milk, stir until it foams; then add egg, salt, flour and melted butter; beat until free from lumps, and bake in small cakes on hot griddle. Good with butter and Georgia cane syrup.

Salt rising bread: One cup sweet milk brought to boiling point, add cold water sufficient to make tepid; to this add one tablespoon each salt and sugar, one-half cup sifted corn meal and flour to make stiff batter (about two quarts); set in larger vessel of warm water and cover closely; stir thoroughly several times. If put to rise at 6 o'clock a. m., mixture should be ready at 12 to make into loaves. Stir quart flour, into this pour yeast, add heaping tablespoon lard, knead into loaves or rolls, as desired; grease well and put in well greased pans; cover closely and leave until well risen and light. Bake in moderately hot oven until golden brown and bread leaves sides of pan. This makes three good sized loaves of delicious bread. May be set to rise at night if preferred.

Boiled or soft custard: One cup milk, scalded, one egg, one tablespoon sugar, one-half teaspoon flavoring. Directions: Beat the egg to a froth, add the sugar and a speck of salt; mix well; add the scalded milk and stir over boiling water till it thickens. If carefully done no straining is needed. When cold add flavoring. Serve alone as a sauce with rice. Or, using same ingredients, beat white and yolk separately, scalding yolk with milk; add well beaten white and take at once from fire. Makes beautiful cold dessert served in glasses, with cracked ice or just cold, with any kind of cake.

Muffins. Three-quarter cups sour milk or buttermilk, one cup flour or corn meal as preferred, one-half teaspoon soda, one-half tablespoon melted butter or lard, one-third spoon salt. Add salt to flour, add soda to sour milk; stir until it foams, pour into flour add lard, beat thoroughly, pour into hot well greased muffin rings, and bake in hot oven. An egg, well beaten, makes this even better.—Home and Farm.

Things change for the worse spontaneously, if not altered for the better designedly.—Francis Bacon.

A Demonstration of Cigarette Facts.

"You smoke 30 cigarettes a day?"

"Yes, on the average."

"You don't blame them for your rundown condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette fiend bared his pale arm, and the other laid the lean black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor, dead.

"That is what you blood did to that leech," said the physician. He took up the little corps between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly. "Wasn't healthy, eh?" Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance."

Even as he spoke the smaller leech shivered and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the emphyreumatic oil in your blood," said the medical man. "All cigarette fiends have it."

"Doc," said the young man, regarding the three dead leeches, thoughtfully. "I half believe you're right."—West Virginia School Journal.

"Why is it?" asked the dear girl, "that the bridegroom's attendant is called the 'best man'?"

"I suppose it's because he is the best off," growled the fussy old bachelor.—Chicago Daily News.

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The Sky Telegram.

A gentleman while buying a paper from a newsboy, one day said: "Well, my boy, do you ever find it hard work to be good?"

"Yes, sir," responded the little fellow.

"Well, so do I. But I have found out how to get help; do you want to know how?"

"Yes, sir."

"Then just send a telegram." The boy looked up in amazement. The gentleman touched the boy's forehead with his finger and said:

"What do you do in there?"

"Think!" said the boy.

"Well can God see, what you think?"

"I suppose he can."

"Yes, he can and does. Now when you want to help to sell newspapers, or you want to be a good boy, you just send a sky telegram this way: Just think this thought quickly, 'Jesus help me,' and God will see it and send the help."

A few weeks later he met the same little newsboy on the street, who rushed up to him and said: "Say, mister, I've been trying the sky telegram the last few weeks, and I've sold more papers, since I've been doing that than I ever did before."—Evangelist.

Mrs. Benham—"You took the words right out of my mouth."

Benham—"I don't seem to have done a complete job."

"So he praised my singing, did he?"

"Yes; said it was heavenly."

"Did he really say that?"

"Well, not exactly; but he probably meant that. He said it was unearthly."—Melbourne Weekly Times.



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A Church Fuss.

PART II.

Well, this college man says to the pastor you are not fit to preach and I won't hear you any more. Me neither, says Mr. Blinkit, and he looked kind of warlike when he said Mr. Yarcol give me a whole lot of shells, and I'll spit my blood for him, if it is necessary. Then Mr. Bravo says, "I'm with you for he lets me ride in the buggy with him and give me a good segar to collect news for him. I tell you, Uncle John, he was a mighty good reporter, for that preacher would git up every day and tell something that he had heard. All the time he was lambasting tattling women. At last I got poetical and says I to myself, right easy, "Oh, consistency, thou art a jewel," but I didn't dare to speak out loud or think a big thought for I knowed he'd hear it. I dunno who those warriors were goin to shoot, cep it was the two old deacons who didn't have sense enough to resign. The evangelist had been trying to put 'em out; I dunno for what unless 'twas cause one of 'em didn't have no teeth and the other was kind of snarly, and foamed at the mouth when he got excited, and I spee he thought he was takin the hydrophoby. Well, I been a rattling away and got clear off from my subject. That's the way with a woman, when she gits a goin nothin can stop her. I left our pastor standin in the midst of those angry men, but he didn't seem to be skeered so much. H— says I got my information from the Rev. Mr. Rooster, and you write to him and find out about it. At last he brung a letter from Mr. Rooster who writ that what Mr. Johnsing had said was true, and he was ready to come down here and jump on Mr. Yarcol with both feet. But he didn't come. All these things have caused a heap of trouble, the people have worn their tongues right sharp talking and everybody had the heartache and Brother Johnsing seeing the situation said he would resign. Then one old church member who had so much brains all his hair come out, says, "If Johnsing goes, I'll quit the church," and some of the little grass hoppers said, "Me too," and some more of them went off in the swamp and hid till the thing was settled. Things were in mighty bad shape, but the old hard-shell women were praying that God would bring light out of darkness, and save our dear old church. At last that brainy man writ some resolutions that just settled the whole thing, and that grand old man that wears the long duster, says, "I will endorse them, and hope they will be adopted. When they put it

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to the vote, they were carried by a large majority, and everybody was happy. I thought Sister Jenkins was going to shout, but she didn't.

When we come out doors we had a mighty hand-shaking, and I spee if anyone had thought of it, we would have sung.

"Blest be the tie that binds Our hearts in Christian love, The fellowship of kindred minds Is like to that above."

Your niece,
Minrandy Simpkins.

A Great Meeting at Iuka.

Evangelist J. H. Dew of Liberty, Mo., came to Mississippi with me from the Hot Springs convention and we began a meeting at once at Iuka. Brother Dew captured our people from the first service.

After two days it was evident our house would not accommodate the crowds that wanted to hear him. The Methodist brethren who have the largest church building in town kindly offered the use of their house during the meeting.

The oldest citizens pronounce this the greatest meeting ever held in Iuka. Among the many converts were three prominent old men about 70 years old.

One remarkable feature of Brother Dew's preaching is his power to reach men, his preaching is strong and scriptural and at the same time tender and sympathetic. At 10 o'clock each morning the business houses closed and frequently at the morning services it was necessary to fill the aisles with chairs.

This meeting has encouraged our Baptist people greatly, and has put our cause on higher ground.

Our people are now talking of building a new church.

Brother Dew has gone to the First Church, Sherman, Texas, for a meeting. He will return to Mississippi for a meeting at Meridian City before he goes back to Missouri.

Fraternally,
W. J. Epting.

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Allen's Foot-ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it to-day. Sold by all Druggists and Shoe Stores. By mail for 25c. in stamps. Don't accept any substitute. For FREE trial package also Free Sample of the FOOT-EASE Sanitary CORN P.A.D., a new invention, address Allen S. Olmsted, I. e. Roy, N. Y.

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THE BAPTIST RECORD.

OLD STORIES VOL. XXXII.

JACKSON, MISSISSIPPI, JUNE 18, 1908.

NEW SERIES VOL. X. NO. 25.

Concerning Barnabas, the Son of Consolation.

J. B. Gambrell.

Two of the most instructive characters revealed in the New Testament were Barnabas and Paul, first called Saul. When they first appear, Barnabas was in the lead. He was in the Kingdom before Paul, and had a strong standing with the saints, when Saul was a persecutor. He was a deeply spiritual man and full of that spirit of love that thinketh no evil. Never did a man have a better epitaph for his tomb than this unobtrusive man about whom after eighteen centuries, a man who has been helped by him, is writing to try to help other by showing his good points. One brief sentence sets him before us in such a charming light. That, like the finished picture of some great Master, has left not a place to add a single stroke of the brush. It is the perfected portrayal of a noble servant of Jesus by the spirit of God, done in one short sentence. "Barnabas was a good man, full of the Holy Ghost and of faith." There it is fine and finished. But the rest of the sentence adds force and carries a lesson: "And much people were added unto the Lord." There is nothing finer in all literature. The last clause is the statement of the Heavenly logic of what went before. Barnabas was not one of the colossal figures of the Apostolic period. He was content to play second fiddle; but he was master of that very important instrument in the heavenly orchestra. A good second fiddler is far away better than a sorry first fiddler. You never read that Barnabas was pushing in for the first place. He was no way related to Deiotrophus, and the two never kept company.

A whole long article could be written on one word applied to Barnabas—Good. What is it to be really good? It is to have the characteristics of God, and these Barnabas had, for he was a man inflamed with the Holy Ghost. There is an indefinable and an immeasurable force in simple good. It is all pervasive and drains like the subtle force of gravity. It is the highest adornment of any life. It is not one grace, but all the graces, blended into a perfect charm. It is nowhere written of this man Barnabas, that he was a brilliant man; better things were said: he was a good man. And he was a man given to doing gracious things. When there was a call to supply the wants of the hungry, who gathered and lingered in the Pentecostal revival, Barnabas showed up with a noble offering. He laid down all his life possessions to meet an emergency. He never figured out a tenth; but met the case like the great soul he was, thus showing us how to meet crises in the Kingdom like redeemed people should. Barnabas was not a man to eat all the fry and let the poor lick the pan.

But we get another view of this good man, as we see him introducing and standing for young Saul of Tarsus, who had been only recently converted. Saul had a hard time with the Christians of that day, and he had earned it. When word came to the disciples at Jerusalem that Saul was converted, they did not believe it. They remembered of his former deeds, and felt like holding him to his record. Then Barnabas showed up in a fine light. He stood for Saul, got him a hearing, and Saul did the rest. It takes a good man to discern spirits, but a good man can do it. When Barnabas saw the young Saul with him, he knew that here was a Master builder in the kingdom. He was glad to go in behind him and push him forwards; or, in other words, he was glad to play second fiddle to the mightiest man in all the tides of time.

And, when some years later, the great revival broke out down at Antioch, and Barnabas was sent down there to see about it, the good man found that it was too big for him. He remembered young Saul and set out for him to bring him to Antioch, which he did. There they worked together till the Holy Ghost said to some of the faithful disciples, "Separate me Barnabas and Saul to the work whereto I send them." They go to the heathen centers, proclaiming the gospel; but soon the two men change places, and it is Paul and Barnabas. They make their heroic tour of suffering and triumph, Barnabas playing second fiddle on the whole round.

But there is a good lesson for second fiddlers in another chapter in the life of Barnabas. He was at Antioch, playing second fiddle to Peter, and Peter played off the scale, and Barnabas followed with his second fiddle. Peter dissembled on doctrine. The Judaizers got in their underhand work on Peter? He was perverted, and Barnabas went with him. It was a grave blunder. Paul was due on the scene. He came and he dressed Peter down before the whole church, saved Peter, saved Barnabas and saved the church. Second fiddlers need to have a care what they play. They are not to follow any kind of a tune to keep in with the first fiddler. Paul laid down the doctrine when he said, "Follow me, as I follow Christ."

The scriptures give us another snap-shot at Barnabas, which shows him in another light. When he and Paul went out on a great mission campaign, John Mark, his sister's son started with them. But he was a tender foot, and as the way became rocky, he turned back and went to his Jerusalem home. Paul was a man who believed every man should toe the mark. On the next tour, John Mark put in to go with them again, and Paul would have none of him. Sharp words passed, words that must have made young John Mark's ears burn.

There is room for much surmising. Who was wrong in this case? One can see the two sides of it. It would not do to have a soft, immature man in a hard place. He would give down at the very crisis and hurt everybody and everything. Paul had a strong case, and likely was right not to consent for John to go on where he could not stand. It is likely too, that Paul felt that Barnabas was influenced by feelings of kinship, and Paul's rule was never to enter with flesh and blood.

On the other hand, Barnabas perhaps had talked it over with his nephew, and was satisfied that he would do better, if he were given a chance. This good man had a glorious way of believing in men, and standing for them when they needed help. What could be finer? He might have been influenced by kinship to a degree, but his conduct in this case was superb. Which was wrong? Maybe neither. Each was right from his standpoint. They separated, and Barnabas put down the second fiddle and took up the first fiddle, and John Mark made good with Paul later; for when the great preacher was nearing the end, of his illustrious life, he wrote "Bring Mark, for he is profitable for the ministry."

Barnabas was a good man, but he had a weak place in him when he was young as did John Mark. They both outgrew their weaknesses it seems, and therein is a fine lesson for us. We are not to throw men away, because they are not all around strong, but rather take hold of them and help them. Barnabas was in his element and at his best when he was beckoning someone up and helping him to get on his feet and a going in his Master's work. Glorious man! Glorious gift of believing in men! What a son of consolation to lonely workers, to men who had blundered and fallen. What a soft hand he had for the sore spots of his fellow workers! And it came of his being a good man full of the Holy Ghost and of faith. Men who are endowed from Heaven to comfort the lonely hearted, for they must needs have that charity which thinketh no evil. And any man who has strong faith in God, has God's people for he knows their hearts and the renewing of grace. May the tribe of Barnabas increase and fill the earth.

Banner Session.

Blue Mountain College has just closed a most delightful and prosperous session, and her happy pupils, with consciousness of tasks well done, have departed by special train and special coaches for their homes in this and surrounding states. The enrollment for the session was 555, and practically as many more wished to come, but could not get room. This is the largest enrollment in the history of the college, but on account of its having recently raised its curriculum, the graduating class was small. Misses Elizabeth Bridges, Jackson, Miss.; Hazel Cannon, Monticello, Miss.; Estelle DeCourcy, Blue Mountain, Miss.; Eula McDowell, Hazlehurst, Miss., and May Evans Sykes, Booneville, Miss., took degrees in the literary course. Misses Nina Martin, Indianola, Miss., and Eschol Taylor, Bahia, Brazil, took diplomas in piano music, and Misses Tillie Lansdale, Blue Mountain, Miss.; Effie Morgan, Lewiston, La.; Neva Ray, Blue Mountain, Miss., and Mabel Taylor, Bahia, Brazil, graduated in expression. The address before the graduating class was delivered by T. W. O'Kelly, D.D., of St. Joseph, Mo., and was a masterpiece of eloquence, wisdom and logic.—Commercial Appeal.

A Car Load of Frog Legs.

Rev. W. Jas. Robinson, A. M.

A farmer who resided near a small lake became very much annoyed by the constant croaking of the frogs. He was exceedingly anxious to get rid of them, but having an eye to business he desired that the riddance should be to his financial advantage. He learned that a hotel in a neighboring city made a business of purchasing frog legs to serve to its guests. He went to the hotel and finding the business manager, the following conversation ensued:

"You are the business manager of this hotel, I believe."

"I am, sir; can I be of any service to you?"

"I desire to sell you a car load of frog legs."

"Why, my dear sir, I could never use so many."

"One thousand large pairs, then."

"Oh no, too many."

"How many then?"

"Well, bring me the gross of some large ones now, and some more later."

Happy to make a bargain, a price was agreed upon. The old farmer hurried home and commenced making preparations to gather a fortune from the lake and get rid of a great nuisance. He employed a number of men and scoured the lake for hours, but was unable to capture a single frog. Being resolute, he determined to drain the lake and have each frog, for he was sure there were many. To his dismay, he only found two—just two medium sized frogs, but they had made all the intolerable noise for hours each night.

This story reminds me of certain very good brethren who are constantly using the space in our religious papers to tell us of their greatness, their wonderful churches, and what great things the Lord is doing for them. To one who is compelled to judge these brethren by their own reports in the papers, they seem to be giants and their churches have the appearance of cities set on top of great hills. When, in fact, if you could know the real facts as revealed in the minutes you would be ready to agree that there was a great amount of voice to no purpose, then look once more and see the church's financial, numerical and spiritual strength and you will readily agree that there are only two frogs in the lake.

But nearly every church is infected with a few of these frogs. Let the pastor or some enterprising member attempt some advance movement and these two frogs begin to croak. They meet and decide that old Brother B.

was a mighty good man and he did not believe in this new thing. Then they start out. The first person they meet is informed that there is a great trouble brewing, they positively affirm that there is great opposition to this new thing, and never rest until they have made a great noise, some times a great trouble. But search as you may and you can only find two frogs and they are not even of a good size, but wonderfully gifted with a capacity to croak.

Some people make great pretensions to piety whose real aim to any notice is their capacity to croak. They never suggest a good move for the interest of the community and rest in perfect silence, gladly remaining in obscurity until some one does offer to do something, then they awake

with a howl sufficient to make you think that a whole Indian tribe has arrived fully decked in their war paint.

Perhaps there are some objectionable features in the plan, but the real principle involved is benevolent. Did any one even see a field of wheat entirely free from smut, cheat and cockerel? Certainly not. Neither did any one ever hear of a farmer destroying his wheat because of these objectionable things. He simply separates the grain and refuse carefully, garnering the one and destroying the other. This is wisdom. But our croakers claim infallibility, and rather than separate the objectionable features of any plan and cast them aside are ready to destroy everything involved. This is absolute folly. Many a wise and good man would be a great blessing to his church and community but for these croakers. Rather than be a target for their vituperating darts and mud, he leaves his benevolent work undone.

No truly good and wise man will ever be found croaking, but whenever an enterprise is started for the good of the community he will readily lend a helping hand, at the same time do all in his power to make the plan entirely good and wholesome. Few men indeed have ever arisen who could launch new enterprises that were entirely above reproach, but given time to experiment much good has come from a very imperfect starting. Try never, then, to be a croaker, but always be ready to get all the good possible out of everything.

The progress of the world has been followed by croakers like hounds after a deer. Many a glorious enterprise has suffered irreparably at their hands, and doubtless some have died never to be resurrected. Good men have been martyred by this worthless tribe of croakers in every generation. When vaccination was discovered its discoverer was chased to his grave. Morse was indicted and denounced when he declared the telegraph a practical invention, and William Carey was made an object of scorn. Croakers seldom attack the progress of sin, but are ever ready to attack methods for fighting it. Nothing is good in their sight unless it is hoary with age, and then they are unwilling to use that much. A self-binding reaper is better than a reap hook, but our croaking brethren spend more time opposing the binder than they do using the hook. "Verily they have their reward."

Morristown, Tenn.

Compassion of Christ.

J. R. Nutt.

Jesus was a Christ of sympathy. He looked out upon the multitude and seeing them scattered as sheep without a shepherd he had compassion on them. His heart was touched with sympathy and love for those about him who were blinded by sin. He saw the influence that the devil had over them and it made his heart bleed. The sympathy of Christ for the poor and the lost of this world is the most touching thing in all the word of God. What must have been his feelings when he looked out over a lost world and saw its many millions who were lost and scattered as sheep without a shepherd? No wonder his heart went out in compassion for the people for he knew the destiny of a lost soul.

As an evidence of his sympathy he says that he came to seek and to save the lost.

It was the lost that brought Jesus to this earth. He did not suffer for those who were righteous but he did suffer for those who were unrighteous. He did not suffer for those who were godly, but for those who were ungodly. He did not suffer the pangs of the cross for those who were well, but for those who were sick. He did not suffer for those who were alive, but for those who were dead. Not for those who could see, but for those who were blind. Not for those who could hear, but for those who were deaf. Not for those who could speak, but for those who were dumb. Jesus knew what it meant to be a lost sinner and for those who are lost he came into the world and suffered on the cross that all who would repent and believe might have eternal life. If God's people could only realize what it meant to be lost they could not rest till all about them were saved by the blood of our Lord. If we only knew what it means to be lost we would go out into the highways and hedges might compel them to come. The rich man never knew what it meant to be lost until he lifted up his eyes being in torment. Listen to his pitiless cries as he calls out across that desert waste of darkness and death, but he is beyond the reach of mercy. Sad, sad indeed, but lost forever.

Jesus is the Good Shepherd. David said, "The Lord is my shepherd; I shall not want." Jesus leads us beside the still waters, and under the shadow of his love we lie down in pastures that are green. Jesus said himself, "I am the good shepherd: The good shepherd giveth his life for his sheep." He gave up his life that we might have life. He gave up the joys of heaven that we might escape the horrors of hell. He tasted death for every man that we might taste and enjoy forever the glories of heaven. He was tempted for us that we might be able to conquer the tempter. He wore a crown of thorns that we might wear a crown of life. He became tired and weary that we might enjoy the "rest that remaineth for the people of God." He became hungry that we might eat the bread of life and live forever. He became thirsty that we might drink of the water of life and never thirst again.

Another evidence of the sympathy and compassion of Christ is that he answers our prayers. He said, "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." Again Jesus said to his disciples, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. These are broad promises but they are the words of Jesus. Our own experience teaches us that Jesus answers our prayers. It is the sweetest privilege that we have. We can go to Jesus, assured of his sympathy, and tell him our troubles and ask for wisdom and grace and find help in every hour of need. There are moments of deepest agony when we want to go alone and pour out our souls to Jesus. How could Jesus turn away when he has suffered a thousand agonies for us? How could he refuse to hear us when our souls are burdened with sorrows that we cannot bear? This world is full of sorrows and of burdens that have to be borne and Jesus is ever ready to help us. Our best friends are ever ready to help us when we are in need, but sometimes they cannot help us for they are not able. But Jesus is a friend that

sticketh closer than a brother and is always ready and anxious to help us. The words of the poet will never die:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer."

The reader might do well to stop here and think. You have your troubles, but do you take them to Jesus? If we could but realize how the heart of Christ goes out in sympathy for us in our sorrows, we would not hesitate to carry our troubles to him.

Dear reader, if you have troubles and sorrows, take them to Jesus and leave them there. "Cast your burdens on the Lord, for He careth for thee."

Ackerman, Miss.

A Glorious Meeting.

That prosperous, new town of some two thousand souls on the Mobile, Jackson and Kansas City Railroad, while a splendid folk, had never, outside of a faithful few, given scarcely any attention to religion. We began May 26th, with Rev. J. P. Culpepper to do the preaching and Professor Franklin of Magee, to lead the song service. The meeting ran until June 7th. The entire town became aroused. 62 accessions, of which about 40 were for baptism. A debt on the house of \$600 raised. The preacher paid \$142 and all Christians much encouraged and revived.

Culpepper is a bold and safe preacher. He uses the old gospel of the Kingdom with great power over men. Every person who confessed Christ in the meeting joined the church for baptism. We strung every fish we caught. Unstrung fish nearly always flounce back into the water. So with these disciples "at large," they generally flounce back into the devil's service. My judgment is they are not worth counting.

T. J. Moore.

Woodland, Miss.

Dear Brother Bailey:

I wish to announce in the Record that we, the friends and brethren of Rev. A. B. Hicks, deceased, are going to put a monument at his grave, which is the last thing we can do in that way to show our love and appreciation of his noble self sacrificing life on earth. I wish to say to all the churches, the pastors and individuals who were benefitted by the life and preaching of this great man, that if you wish an interest in this monument, to send in the amount you wish to give at once. Send it to Brother Walter Spencer, Bellefontaine, to Eli Hardin, Slate Springs, or to me, Woodland, Miss.

Brethren, let's not forget the gentle deeds and acts of kindness shown by this dear brother who was always ready to speak to every aching heart, who was always ready to comfort every one in bereavement, to lead the blind, to raise the fallen, cheer the faint and visit the sick.

Fraternally,

J. F. Mitchell.

A Good Meeting.

I have just spent two weeks in a gracious meeting with Pastor Bryant of Stonewall, Miss. There are many good people here, and especially, some young ladies who are among the best Christian workers I have ever met. Brother Hill, formerly of Anderson, S. C., now of Stonewall, led the singing, and aside from his splendid gospel singing, he rendered valuable service by his good talks, earnest prayers and his faithful personal work.

Brother Bryant's work has been abundantly blessed of the Lord. In less than one year he has baptized about 50 people into the fellowship of this church, and progress is apparent on every hand. One sad feature, however, is that he had decided to resign the work, and it was understood that his labors with them would close in the near future.

My earnest prayer is that the Lord may guide some faithful pastor to this field; that the great army of young converts may be developed into great usefulness.

Respectfully,

C. E. Welch.

The Observance of the Sabbath.

In the morning of Creation, when peace, quiet and universal happiness reigned supreme, and the morning stars sang together, and all the sons of God shouted for joy, God gave to mankind, for their comfort and happiness, two institutions.

One of these was the Sabbath. The wisdom of this arrangement is readily seen when we consider that God in His foreknowledge of all things understanding perfectly the events of all the ages; the great need of physical, mental and spiritual rest and recuperation by mankind in their present condition ordained six days for labor one one for rest, meditation, and worship. Our nation seems to be going wild after every kind of sport. Multitudes of all classes seem carried away with the idea that fun is the best thing in life, and so will not let God's holy day stop their fun seeking; but making sport their God, devote that day especially to its worship. So they seek to repeal or ignore all Sunday laws. When the great nations of the past became intoxicated with wealth, they set about getting all the fun money could buy, and by making amusement the chief of their lives, sowed seeds of moral rotteness and national ruin. We have begun like sowing, and must reap like ruin unless the church so exalts the Lord's day that it shall be a solid barrier one day in the week against this flood of sport, and furnish each citizen opportunity to think calmly of his duty to himself, his family, his neighbor, and his God.

When God gave the ten Commandments to the Israelites, He said, Remember the Sabbath Day, to keep it holy. The Sabbath breaker was stoned, while those who kept the Sabbath were graciously rewarded. We are not to understand, however, that this or any other command of God was to interfere with the temple service. This was to go forward and on the Sabbath the offerings were doubled, and our Lord taught that the priests in the temple service profaned the Sabbath and were blameless. So we are each Sabbath if possible to go to the house of God and offer our time, talent and money in reverence and devotion to him and get rest from care and the spiritual refreshment and growth we so much need.

Sunday sport is a dagger that strikes a fatal blow at a true strong and moral character. The testimony of judges, prison wardens, chaplains and other students of criminal life, proves that nine-tenths of all criminals were started toward lives of crime by Sabbath desecration, many by Sunday work, more by Sunday sports, because it so weakens the moral power to resist temptation. Will not every Baptist, every lover of his neighbor, study them and cry out to Sunday sport, "Halt!" Will not every editor and pastor make it his business to educate the public as to the physical, moral and spiritual ruin wrought by Sunday sport. And, Oh! if the whole church would rise up and cry out, "Take these things, hence make not our Saviour's day a day of merchandise and sport. Our Lord went to church, led the services, partook of the hospitality of those who invited Him into their homes, healed the sick, gave sight to the blind, gave soundness and strength to the important man, and taught that the Sabbath was made for man, not for manual labor or pecuniary gain but for his physical and spiritual benefit and growth and development in the divine life. Let us imitate his example and leave off all remunerative labor and as many household duties as we can. Let us be social, kind, minister to the sick, relieve the needy, bury the dead, be reverent and devotional on the Sabbath, making a delight, a holy day, and under the blessing and guidance of our God, we shall walk in the light of his countenance and realize that happy is the people whose God is the Lord.

May Albritton.

Report of the Baptist Ministers' Conference of Meridian, May 26.

By L. A. Moore.

First Church—Dr. T. J. Shipman, pastor. Morning subject, "The Convention." At night, "Death in the Pot." 2 K. 4:40.

Coopers Institute—Rev. J. D. Cook preached commencement sermon. Subject, "Influence." Rom. 14:7. At night, The Possibilities of Faith, Mark 9:23.

Salem—Rev. J. R. Farish preached. Morning subject, "Phil. 1st Chapter." At night, "The Doctrine of the Resurrection," 1 Cor. 15:20.

Fifteenth Avenue—Rev. I. A. Hailey, pastor, good day. Morning subject, "The Sons of God," 1 John 3:1-3. At night, "The Purpose of a Young Man," Dan. 1:8. Two additions by letter.

Forty-First Avenue—Rev. W. N. Swain, pastor, good day. Sunday morning subject, "A Sorrowful Sowing and a Joyful Reaping," Ps. 126:6. At night, Ps. 8:4, "God's Mindfulness of Man."

Highland—Rev. H. M. Collins, pastor. Morning subject, "Where I Am," Acts 27:23. At night, "The Christian and Non-Christian Contrasted," 1 P. 3:12.

Jasper County—Rev. F. A. Freeman, pastor. Morning subject, "The Purpose of Life," Phil. 1:21. At night, "Two Builders," Matt. 7:24-26. One addition by letter.

South Side—L. A. Moore pastor. Morning subject, "The Convention," at night, "The Demoniac Healed," Mark 5:6-13. Six additions since last report.

Pachuta—Dr. J. A. Hackett, pastor. Good Sunday School. Morning subject, "Eternal Redemption," 1 Cor. 15:3. At night, "Hart Surrender," Prov. 23:26.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

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The Monteagle Training School.

The beautiful program of the Monteagle Training School for Sunday School workers of the Third International District comes to this office from the Dean of the school, Dr. H. M. Hamill of Nashville, Tenn. The Fourth Annual session of the school will begin on Sunday, July 19th, and after a ten days' term will close on Tuesday, July 28. A more generous rate has been made by the railroad companies of the South than ever before. Tickets may be bought on several different dates in June and July, and especially of July 17 and 18, at one fare plus 25 cents for the round trip from any part of the South, good up to September 5. Any local railroad agent will advise the readers as to the several dates and routes.

No more charming place or people can be found in the entire South than at Monteagle, Tenn., during the months of June, July and August, at which time the great Monteagle Chautauqua is in session. The Training School for Sunday School workers is one of the great features of the Assembly. For this summer it will have a specially fine and full faculty. President Hudson, founder of Baraca; Prof. E. A. Fox, of Kentucky; Miss Frazier of Louisville, Ky.; Professor Leavell of Mississippi; Mr. John R. Pepper of Memphis; Dr. H. M. Hamill and wife, and as special lecturers, Dr. Sassamori of Japan; Dr. Gonsaulus of Chicago; and Dr. Thompson of Memphis.

Board for students can be had at about \$1 per day. Write to Manager F. A.

THE BAPTIST RECORD.

Thursday, June 18, 1908.

Butler, Monteagle, Tenn., for board and programs, or to Dr. H. M. Hamill, Nashville, Tenn., for official programs of the school. He will furnish supply for all your teachers upon notification. There is no tuition or enrollment fee for the Training School. The average student ought to be able to take a two weeks' outing at beautiful Monteagle on the mountain top for from \$20 to \$25, including school.

From what we can learn, the pastors all over the State have been planning a strong campaign for State Missions, and in many places they and their people are executing these plans with fine results. Our State did well on both Home and Foreign Missions, and we are confidently looking to them to do equally well on State Missions. There is every reason why they should. The time is short. Every moment is precious. Let every man, whether a leader, or in the rank and file, be found at his gun, and the victory will be ours.

A Great Missionary Conference.

The Asheville Conference of the Young People's Missionary Movement is now at hand—July 3-12. Every church should be represented by one or more of its departments at this great gathering. The church at large has woke up to its duty on the missionary question and in order to at once carry out the missionary activity of the church it is necessary to have trained leaders. Every person who comes to the Asheville Conference can get the necessary training to successfully lead a mission class, conduct the missionary rally and lead in all the missionary activities of the church.

The conference is very fortunate in having secured the service of the Vanderbilt male quartet to sing throughout the conference. This is the best harmonized and sweetest singing quartet the South has produced in some time and to listen to their consecrated singing for ten days is worth the expense of the conference to anyone.

It is important that every one who has any intention of attending the conference register at once as the time is short. Assignments in the hotel are made in the order of registration. However, one may register at any time up to the opening of the conference and if there is room left, get entertainment, but for his own convenience it is well to send registration fee in advance. If one decides at the last moment to come, let him wire to that effect.

At this time all communications should be addressed to John A. Snell, 529 1-2 Church street, Nashville, Tenn. After June 26 address Biltmore, N. C., care Kenilworth Inn.

In company with Mrs. Bailey it was the editor's privilege and pleasure to spend last Lord's day with his mother and other relatives in Goodman. Pastor Ellis had arranged a layman's day with S. R. Whitten, chairman of the committee on the Layman's Movement, and Prof. A. J. Aven, of our College, as speakers. Professor Aven spoke at the morning hour, and Chairman Whitten at the evening hour, both to good congregations and both with evident good effect. At the close of the morning address, the editor, by request, took a collection for State Missions, which will round up more than the church is accustomed to give for this object. Altogether it was a

profitable day and certainly a very pleasant one. The addresses were of a high order and well received.

Rev. A. Lichtenstien, a Christian Jew, and a Baptist preacher spoke on last Lord's day to the Baptist people of Jackson, in the interest of the Jewish people. He seems to be both earnest and intelligent in the presentation of the claims of the Jews. His home is in St. Louis, and he comes recommended by the Baptist preachers of St. Louis and other places. He entertains strong hope that many of the Jewish people will accept Christ, if Christian people will do their duty. Within the last few weeks five have become Christians in St. Louis. Certainly work among the Jews affords a broad field for Christian activity. Why should there be established missions among all the nations of the earth and leave the Jews out? We believe there is no reason whatever for this course.

A Colloquy on Baptism, by A. W. Richardson of Era, Texas, is a book well-bound and contains about 150 pages. It is, as its title indicates, a colloquy on the subject of Christian baptism. The colloquy is between the twin brothers, Alpha and Omega, and is spirited and instructive, and is easily grasped by even the ordinary mind. It presents some thoughts on the universally discussed doctrine of baptism in a forceful manner. It is printed by the Marshall & Bruce Co., Nashville, Tenn.

Any one wishing the laws bearing upon Prohibition in the State of Mississippi, in leaflet form can get them by writing to Mrs. Harriet B. Kells, Jackson, Miss. Enclose 2-cent postage stamp. Every citizen ought to have this leaflet in his hands. We should acquaint ourselves thoroughly with these laws, and then do our full duty as citizens to have them enforced. There is need just now for the greatest activity among prohibitionists. All transition periods are more or less experimental and call for the best judgment of the people.

We are well acquainted with the gentleman recommended in another column of this issue and know him to be all that is claimed for him. He will fill acceptably almost any school position.

Rev. Martin Ball of Winona, is in a meeting this week with Pastor Bryan Simmons, at Brandon. These two men, under God, ought to have a fine meeting, and we hope they will.

Rev. Luther Little, Home Board Evangelist, has just closed a great meeting with the Tabernacle Church, St. Louis, with 50 accessions and a call to become pastor. He has not signified his acceptance.

On this day, in St. Louis, 10,000 Baptists are expected to gather to hear Governor Folk speak. He is held in high esteem by his countrymen who love righteousness.

Brother Solomon writes from Durant: "We had a great day yesterday. In the afternoon children service there were 55 conversions and at night service were more than 30 professions and 15 additions. We have had 37 to join to date and will continue meeting this week—praise God."

Thursday, June 18, 1908.

THE BAPTIST RECORD.

On the 15th inst., the Lower House of the General Assembly of Louisiana, killed the Doussan prohibition bill, by a majority of only 11, 58 voting against it, and 47 for it. We consider this a close call to the whisky interests of Louisiana while there will be no State-wide prohibition law enacted by the present General Assembly for the State of Louisiana, and possibly none by the next, the day is breaking for the Creole State. The present prohibition wave is too strong to be turned back by small local defeats. God is in the movement, and therefore, it is bound to succeed.

A Rich Treat for Jackson.

S. L. Morris is coming in his great lecture, "From Start to Finish."

The good women of the Second Baptist Church are trying to secure the first things on the platform for the Jackson people and at the same time establish a place among us for high-class lectures.

Certainly we should not yield our public taste to the cheap shows, with which the country abounds.

They have, in this endeavor, secured the service of Ben. Morris for Tuesday night, June 22nd, in the lecture hall of the Second Baptist Church. The papers and the people place him at the very top and we bespeak for them and him a large and enthusiastic house.

Prof. H. C. Mitchell of Richmond College, Richmond, Va., and formerly of Mississippi College, has been appointed lecturer in History and Political Science at Brown University for next year, and will begin his work in September.

East McComb.

We often hear the question asked, why is it we so seldom see anything in our church papers from the churches in South Mississippi. Is it because there is nothing good to say of them, or are we too modest to write what we know to be true? I really believe the latter. I am free to confess that I know very little as to the conditions that prevail in most churches in this section of the State, but I am quite sure that the little church in East McComb has much for which to thank God and of which her pastor and people may justly be proud. We do not wish to appear glib or boastful, God knows the writer has done nothing of which to boast, but however far short I may have come in the discharge of my duty, there are those in the church who have ever been true and loyal supporters of the good men who have been pastors. As an evidence of this, we only have to let our minds run back just a few years and review the church's history from its inception until now. In my opinion the church has been extremely fortunate in having had the men as pastors and leaders with whom she has been blessed. The writers feels his inability to do them justice. However, I feel impelled to say a few words about our present pastor. We believe that there are very few who have and are doing more for the Master's cause than he. Just a few months back the members that took part in public worship could be counted on the fingers of one hand. While now, there is a host of young men (some mere boys), who make good talks and offer up grand and glorious prayers in the presence

of large audiences. The weekly prayer meetings are well attended, in fact all the services of the church are extra well attended. Good fellowship and harmony prevails. We are sure that these happy results are due to the earnest efforts of our dear young pastor. Although as he foretold, he has been ably assisted by quite a number of consecrated men and women. While my name has been on the church roll all this time I am sorry to say I have been of but little service. Yet that does not keep me from seeing what others have and are doing. I hope (if this feeble effort gets into print), that all Christians who see it, will pray God to give our Brother Butler a double portion of his spirit. We believe he has been chosen to do great things for God.

May the good Lord help the members of his little flock to faithfully stand by and support him.

A Member.

Pastors and Superintendents.

When we decided to ask the Sunday Schools all over our State to make the 4th Sunday in this month State Mission day, we had two things in view: The education of all our pupils in State Mission work, their development in giving to this cause and to help the State Mission Board come up to the State Convention at Meridian out of debt.

The small school with only twenty-five pupils by giving ten cents each can put \$2.50 into State Mission treasury.

Please use the leaflet that has been mailed to you as requested and see to it that your school responds and we will hear from every school in the State.

J. E. Byrd,

Sunday School Missionary.

Meeting at Stonewall.

You will please announce through the Record that we closed 12 days' meeting at Stonewall Thursday night of the 4th, which was in many respects the greatest meeting that we have ever attended. We had Rev. C. E. Welch of D'Lo, to do the preaching, which was plain and practical—he preached the plain Gospel. The congregations grew almost every service until the close of the meeting, we could not seat the people. The Lord came in great power, strong men and women were convicted of sin, and many of them saved. We had the happy privilege of burying 23 people with Christ in baptism at the close of the meeting. The Lord has wonderfully blessed our church here; I have been here 12 months the 1st of July. Since I have been pastor of this church I have baptized 48 into the church. It has been the greatest year in several, with the church. When I came here I found the church in debt some, and now they are out of debt. The church has given about \$100 more for Foreign and Home Missions this year than it did last year. The Sunday School has more than doubled. I leave the church in good shape, to take effect the first of July.

I want to say that there are some of the salt of the earth at Stonewall. May God's richest blessings rest on the church, and the town, is my prayer.

Stonewall, Miss.

R. W. Bryant.

To the Associational Vice-Presidents.

Dear Sisters: There will be a special meeting of Associational Vice-Presidents during our annual meeting and this message is to urge you to be present. This special session is inspired by the importance of the office of Vice-President. The work is not largely, but wholly dependent upon them. To increase their efficiency is the purpose of this meeting, by inspiring them with increasing enthusiasm, more detailed knowledge of the work and especially of some recent features that were devised by W. M. U. in Hot Springs and besides it is very desirable that our women who are engaged in the same kind of work in their respective associations know each other in person and work. We beg you to come and be with us. Pray for our meeting that much may be done for the spread of our Master's kingdom.

Woman's Central Committee.

Field Notes.

A fearful fall—a bruised limb—and a week on his back—constitutes a slight apology for these delayed notes.

Durant, West, Vaiden, Greecada, Coffeeville, Water Valley, Oxford, Holly Springs, Ripley, Blue Mountain, New Albany, Ecu, Pontotoc and Okolona, these points visited on the trip all the churches along the route were supplied with consecrated pastors and the cause prosperous.

A Sabbath was spent with Brother W. J. Derriek at Water Valley. The family were in sorrow over the loss of their baby. The deep sympathy of this scribe went out to them in their grief. But they sorrow not as those who have no hope. The blessing of our God is upon them.

A Sabbath was also spent at Blue Mountain. In the absence of Brother Kimbrough the writer preached for the people.

What an inspiration to do one's best! Some 300 or 400 young ladies and young gentlemen besides the grown ups. Pastor Kimbrough is living in the hearts of his people.

Nearly all the pastors were attending the Convention at Hot Springs.

O. M. Lucas.

TO THE CHURCHES OF ALL DENOMINATIONS THAT HAVE SUFFERED FROM THE NUMEROUS CYCLONES THIS YEAR.

We are willing to donate one \$60 scholarship to assist every church that was injured any way during the recent cyclones. If any pastor can use one of these scholarships he can secure same and information in regard to it by communicating with us. We are,

Very cordially,

HARRIS BUSINESS UNIVERSITY,

Jackson, Miss.

A Good Meeting.

Last Monday night we concluded an eight days' meeting in which Rev. S. E. Tull of Greenwood, did the preaching.

Those who know Brother Tull know that the preaching was of a very high order. He is a vigorous, scriptural preacher independent of conventionalism, and utterly free from every ugly form of sensationalism.

Nine were baptized as a direct result of the meeting, and we expect more to follow.

J. N. McMillin.

Mississippi Laws in Reference to Intoxicating Liquors—State Prohibitory Law to Be in Effect Dec. 31, 1908.

Section 1. It shall be unlawful for any person, firm, corporation or association within this State to manufacture, to sell, to barter, to give away, to induce trade any vinous, alcoholic, malt, intoxicating or spirituous liquors or intoxicating bitters or other drinks. This does not include the making of home-made wine for domestic or household purposes only.

Sec. 2. Druggists may sell pure alcohol for medicinal and scientific uses only; wine for sacramental purposes only may be sold only to the pastor or officer of an organized church or to the delivery to the druggist of a written or printed and signed statement certifying all the facts. A record of same shall be kept by the druggist.

No sale of pure alcohol for medicinal purposes may be made except upon the written prescription of a licensed and practicing physician of this State certifying the illness of patient and necessity of same for the cure. This prescription is good only for the day upon which it is signed, and no more than a half pint shall be furnished on any one prescription. Such prescription cannot be refilled, but must be delivered to the druggist, who at the end of each month shall file them in the office of the circuit clerk of the county, which prescriptions shall be properly listed and indexed and kept for two years as public property.

Sec. 3. Any person or physician violating these provisions shall be subject to a fine varying from \$50 to \$500 and to imprisonment from one week to six months, either or both, in the discretion of the court.

Prevailing Laws.

Section 1 of the State prohibitory law is in force in 70 of the 78 counties of Mississippi. Those counties with unexpired saloon license are Adams, Hancock, Harrison, Jackson, Quitman, Tunica, Warren and Washington.

Express companies refuse to handle intoxicating liquors. If they should be doing so, and collecting charges on the same, they are subject to a fine of \$5,000 for each C. O. D. consignment.

If a railroad or other public carrier delivers liquor from a point within the State to a point in the State which is in a prohibition county, it is illegal. If the delivery is made from a point without the State to a place within a prohibition county it is subject to inter-state commerce laws. It must come consigned to the person who ordered it; this consignee must go in person to the railway to receive it; it can be delivered to no other. In no case can any money pass at the point of delivery, both the cost of the liquor and the freight must be prepaid at place of shipment.

Receivers of intoxicating liquors shipped into the State C. O. D. or with a bill of lading attached shall not remove them more than one hundred feet from the point of delivery by the express company or common carrier; such liquor shall not be used or disposed of by the person receiving it from the express company or common carrier more than one hundred feet from point of delivery; and it shall be unlawful for the receiver to sell or give away such liquor or any part of it to any other person. Penalty for violation is the same as for unlawful sale.

Possession of one-half gallon or more of

intoxicating liquor, or appliances for the sale of same, or the possession of a United States license is *prima facie* evidence of the guilt. No property rights inhere in such liquors, but, on a search-warrant any officer of the police force shall seize and destroy same.

In a county whose licenses are yet unexpired sale cannot be made to minor, Indian, or habitual drunkard under a penalty of \$100 to \$1,000, or imprisonment not exceeding six months, or both.

No person shall act as agent or assistant of either seller or purchaser of unlawful liquor, nor solicit orders for the sale of the same; and debts for liquors are not collectible by law; nor can intoxicating liquors be carried to any place of entertainment or amusement or public assemblage.

Proprietary or patent medicines are included under the law unless a printed label be attached from the Commissioner of Internal Revenue of the United States certifying that the medicine does not contain such a per cent. of alcohol as to render it unlawful.

The provisions of the chapter prohibiting sale, barter and giving away of intoxicating liquor bitters and drinks extend to all steam boats, water craft and railway cars.

It is the duty of the sheriffs of the various counties to procure from the officer of the United States Internal Revenue Collector, for the State of Mississippi, the name of each person, firm or corporation to whom a United States internal revenue license has been issued, and between the first and fifteenth of January and July of each year to publish for three consecutive weeks in some newspapers of the county the name and place of business of each of said persons, firms or corporations.

The last legislature of Mississippi also petitioned the present Congress of the United States to prohibit the issuance of revenue licenses in prohibition states, counties, etc.

Anybody can demand of the officers of the law the seizure of liquors coming illegally, and can demand their destruction. If the officers will not act the citizens may do so.

If any place that has prohibited liquor submits to violation of law, it is for want of the proper grit in the citizens. There is all the law needed to stop the sale and delivery of liquor. It is not necessary to have evidence to demand the action of the officers. If anyone suspects the violation of the law the officer is compelled to act on the affidavit of such citizen—man or woman—to that effect.

The trial of such cases is first before the police judge. The limit of the law in penalty is \$100 for each separate sale (this means each individual sold to) or thirty days in jail, or both, at the discretion of the court. Frequently, when counsel is employed by the defendant, an appeal is taken to the circuit court. The difficulty in both courts is to secure an effective penalty. Blind tigers are immune against fines. They pay them, and renew business the next day. But fine and imprisonment destroy the sale. The limit of the law in penalty in a circuit court is, for each individual sale (or count), \$500 fine and six months in jail. When such sentence has been inflicted, in Jackson, the prisoner was sent to the county farm, where he was practically a free man with the state bearing all his expenses; if he could not in person carry on his illegal business he could conduct it just as largely through his agents. Care must be had that

imprisonment is confinement in the jail.

A noted ex-supreme judge recommends that a crowd of reputable men and women attend each trial, take the evidence placed before the court, the progress and result of the trial, publish in full with the names of the judge, the lawyers on both sides, the witnesses, the testimony, the bondsmen, the penalty. Steady and constant exposure in the lime-light of public scrutiny will finally correct the most lenient court in its judgments.

A detective may be needed to run the blind tigers to earth, and law and order leagues of men and women should be formed in every community.

Report of the Baptist Ministers' Conference of Meridian—June 2nd.

L. A. Moore.

Russell—Rev. J. D. Cook preached. Morning subject, "Love's Gift," Jno. 3:16. Fifteenth Avenue—Rev. I. A. Hailey, pastor. Good day. Sunday morning subject, "Cheer up Paul," Acts 23:11. At night, "The Profitableness of Godliness," 1 Tim. 4:8. One addition by letter.

Forty-first Avenue—Rev. W. N. Swain, pastor. The best day of the year so far. Morning subject, "Prayer," Dan. 9:23. At night, "God's Mindfulness of Man—Continued," Ps. 144:3.

South Side—L. A. Moore, pastor. Morning subject, "God's People," 1 P. 2:9. At night, "Adam's Sin," Joel 17:21.

Immanuel—Dr. J. A. Hackett preached. Morning subject, "The Christian's Stronghold," Ps. 91:9. At night, "Son, Give Me Thy Heart," Prov. 23:26.

Aberdeen.

I resign the pastorate of the Aberdeen Baptist Church to enter upon the work as pastor of the Union Avenue Baptist Church of Memphis. July will close my relationship with the church here.

In leaving the church in this city I wish to say it is not because of anything of an unpleasant nature that exists within the church because of the want of fidelity or loyalty on the part of the church or city to the pastor and his family. I have met with a faithful response and loyal support and can think of nothing that would have added to our happiness or contentment that the church did not offer us.

My relationship with the church has been of the most pleasant character. I cannot hope to be more kindly received or loyally supported anywhere. From a human standpoint I should be glad to remain here always, but with my heart full of love and yearnings for the greatest possible service, I rejoice at the approach of an opportunity for larger service and greater fruitfulness. In response to the appeal of such a conviction I change fields of labor.

In leaving the church here I want to commend it to the man whom the Spirit shall direct as being in perfect unity and splendidly organized and at work. Taking into consideration the relative position of the church and the surrounding conditions, this is a field of large possibilities and great importance. I love the members of this church and the people of the city and pray the Lord to direct some good man to immediately enter upon the work.

D. W. Bosdell.

An Appreciation.

Please me a little space in the Record to express my gratitude to those who have been a help to me during my stay here in college. I cannot mention all the names of those who have assisted me; but dear reader, if you have in any way rendered assistance to me, take these words as directed to you, whether your name is mentioned or not.

Before me lies a prize for which I have worked for years and which you have made possible for me to obtain. I prize it not only for its worth because of what backs it, but also for what it means to me—a certificate of work done, a record of my efforts, a token of success.

First of all I want to thank Rev. Bryan Simmons, of Brandon, who, without my knowledge, so kindly thought of me as to make mention in the Baptist Record of my purposes to enter Mississippi College, and recommended me to churches that might need a pastor, whereby I was put into communication with Pilgrim's Rest Church near Crystal Springs, and Fellowship Church near Lorman. These Churches called me and I served them a year each; and I want to thank them for the great assistance they gave me during the time I served them.

Next I want to thank Brother J. O. Buckley of Prentiss for recommending me to that splendid band of Christian workers at Shivers. They have the distinction of bearing with me through these three college years, and still call me pastor.

And I would not forget the good people of old Williamsburg of whom I was pastor for three years before coming to Mississippi College, and one year after, but on account of the distance was compelled to give the work up to a noble pastor who lived close by. Long live the good people of Williamsburg, who stood by me in the early years of my ministry.

And now, I want to thank the good people of the churches which I am supplying at present. Palestine, near Raymond, Strong River, near Bush, and Shivers, mentioned above, and Pinola—for the loyal support which they have given me. Also I appreciate the gifts of the churches where I have assisted in protracted meetings. May I say here that to have ministerial students to assist in protracted meetings, and to use them as pastors, when you have to send off for a pastor are two of the best ways to help in the education of our ministers. You get their service and at the same time aid in their education.

Next I want to thank the noble women of Clinton for their kindness to the student preachers' wives. Especially do I want to thank the professors' wives for their consideration of the need of a preacher's wife, to know music, and for their liberality to give lessons to them. Mrs. Bass was assigned to Mrs. P. W. Berry who gave her music lessons as faithfully as if a large salary had been paid. We will ever remember, you, Mrs. Berry, for this kindness.

Lastly, I want to thank you, Brother Bailey, for the many kindnesses you have shown me.

C. E. Bass

Resolutions.

Whereas, the relationship as church and pastor between Stonewall Baptist Church and Brother R. W. Bryant has been severed; and

Whereas, under his bishopric the church has been aroused to more active work than heretofore, in that it has greatly advanced in its contributions to Home, Foreign and State Missions, also in its contributions to visiting ministers, whose wise choice it befell our pastor to make; and

Whereas, our Sunday School and prayer meetings have grown both in spiritual interest and attendance, therefore be it resolved:

First, That we extend to Brother Bryant and his noble wife our sincere thanks and hearty appreciation of their work and stay among us.

Second, That we commend their unrelenting zeal, and unflinching faith in the Master's cause, and earnestly pray that God's richest blessings be upon them, in whatever field He may direct them.

Third, That these resolutions be spread upon the minutes, and a copy furnished to Brother Bryant.

Read and adopted by the church in conference June 5th.

Funeral Address—General Stephen D. Lee.

By His Pastor, W. A. Hewitt, First Baptist Church, Columbus, Miss.

The South mourns today the loss of her first citizen. He was first in war, first in peace, and first in the hearts of his countrymen.

His death was a distinct shock to his own beloved people, the citizens of Columbus. When the sad news came over the wires, our busy streets became silent, and the mists hung heavy, and the dull skies seemed to be filled with grief and gloom. Men hurrying to their daily tasks paused to hear the sad tidings and went away weeping. All hearts were filled with with grief and regret.

The Confederate Veteran, brushing the tears from off his cheeks, because his leader is gone, represents the true attitude of the fair sorrowing South. Not only the South, but the North is affected by his removal. Forty years and more have passed since the star of the Confederacy went down at Appomattox, and the heroes of the lost cause went back to their homes to face life as bravely as they had faced death. The hatred engendered by that contest has burned itself out and from its ashes, has arisen the red rose of patriotism that blooms today for a united country. And no man has done more to bring about this happy consummation than the last surviving Lieutenant General of the Confederacy, the Commander-in-Chief of the United Confederate Veterans, General Stephen D. Lee. Whether he was speaking to his assembled comrades of the South, or addressing the Grand Army of the Republic in the North, he always emphasized the same principles—peace, unity and good-will. He drove sectionalism and partisan rancor into hiding.

General Stephen D. Lee was a great man. He was a man of large vision. He was for nineteen years president of the Mississippi A. & M. College, and has been called the father of industrialism in Mississippi. But the first thing that impresses a visitor with that institution is its broad acres and spacious buildings, clearly indicating that its founder was a man who looked far into the future, and laid the foundations of a great institution.

In laying off the Vicksburg National Military Park, of which he was a commissioner,

he revealed the same breadth of vision. It was my privilege recently to ride over that park, and I do not hesitate to say that it is one of the largest undertakings of this generation.

He was a modest man. During the war, he never, as other generals did, carry a reporter with him; and this accounts for the fact that he does not occupy the place in history that future historians will accord to him.

He never cared for his gifts to be known to the public. More than once, he reprimanded his pastor for making public announcement of his gifts to the church.

He was great in little things. He realized that life was made up of little things, even down to the most trivial matters. It may seem strange to you, but he never left the city without telling his pastor when and where he was going. And often times he would stop on his way to the train and say good-bye. He was ever mindful of the needs of the pastor and his family. We sustain a heavy loss. Every member of the family knew him. One of the first names our children learned to speak was "General Lee," and they always knew him as a friend.

He more than anyone else in our church was noted for speaking well of and to the pastor. Even for my most feeble efforts, he had a kind, sympathetic, encouraging word, and always delighted to speak it.

He was great enough to make amends for any false step he made. He was great enough to apologize for a wrong done his fellows. It was only three weeks ago that we had a meeting of the deacons, of which he was chairman, in this house. During the progress of the meeting, he became so enthused and so excited over a certain subject that he spoke harshly, he thought, to two of the deacons. The next morning he came to my home in great distress, and said he did not sleep any the night before, and was exceedingly sorry he had spoken as he had. Said he had gone that morning to see both men. One was not in his office, but he left a note for him; the other was in his office and he made it all right with him. It took a great man to do that.

The United Confederate Veterans, together with the Sons of the Veterans, and the United Daughters of the Confederacy will build him a monument, a monument that will speak eloquently to the coming generations of the matchless worth of this Southern hero. That magnificent church building on the next block speaks impressively of his devotion to duty. He was chairman of the Building Committee and so interested was he in the work that he saw almost every brick that was laid and almost every stick of timber that was put into the building. But after these monuments—marble shafts, and college buildings, and park decorations, and houses of worship—after these have crumbled with time, and after the stars have been slain and buried amid the rolling thunders of the last day; there are monuments—the lives he has saved—that shall live and be as enduring as the eternal throne of God.

He loved his church and its work. We all unite in the belief that we bury today our greatest member—great in heart, great in wisdom, and great in purse.

But brethren and friends, and comrades, while our hearts are bowed with grief, let us thank God that our joy outweighs our

sorrow. We are happy today because his life was one of victory, victory for God and righteousness.

One Sunday morning I had occasion to refer to the Battle of Franklin. The next day I received through the mail, a newspaper clipping from General Lee. It was written in recent years and was something like this: General Hood was watching the battle from his tent on the hill, and he saw a fort in a locust grove that was literally mowing down his men. He called to his Adjutant General and said: "Go down yonder and present my compliments to General Cheatham and tell him I ask at his hands that fort in the locust grove." The Adjutant General galloped off down the lines and came back in a few minutes and said: "General Hood, General Cheatham is missing, he has not been seen for two hours. It is supposed that he is dead." General Hood hung his head and after a moment said: "Adjutant, go and present my compliments to General Claiborne and tell him I ask at his hands that fort in the locust grove." The Adjutant General returned in a few minutes and said: "General Hood, General Claiborne is dead upon the battle field." As General Hood walked to and fro in front of his tent, looking at the battle with his tear-dimmed eyes, he saw that fort was still hewing down his ranks. So calling his Adjutant General the third time, he said: "Adjutant, go and present my love"—it is love this time—"Go and present my love to General Stephen B. Lee, and tell him I ask of him that fort in the locust grove." When the message was delivered, General Lee straightened himself in his saddle, gave the marching orders to his men, and went down and captured the fort. When he returned he said to the Adjutant, "Go and present my love to General Hood and along with it present him the fort in the locust grove."

Forty years ago he received the love of God through Jesus Christ, and heeded the command of the Lord of Hosts to take this world for him. For forty years he has been presenting his love to God, and along with that he has been endeavoring to present this old world redeemed from its sin.

He died from home, but died at the post of duty. He had bravely met the enemy on many a hard fought field, but the greatest enemy he met was death. He met that enemy with the same courage, and won the greatest victory in his life. Thanks be to God which giveth us the victory, through our Lord Jesus Christ.

"We are more than conquerors through Him that loved us." However great the hero of war and conquering life through Jesus Christ is greater. Almost three years ago, it was my privilege to go into Louisville on the same train with General Lee, to attend the Confederate Reunion. When our train pulled into the station we could see nothing but people. A hundred Kentucky Colonels, with brass bands and military companies, amid the flying of flags and cheers of thousands of people, escorted him to his hotel and gave him the most royal welcome that Southern chivalry can accord to a hero of war. But there was a more glorious welcome extended to a mightier conqueror on last Thursday morning at 6 o'clock, when his chariot drove up to the Gates of Gold! The veterans of a glorious war, the angels, and arch-angels, and hosts of heaven came down to the gates to meet and greet this

hero who was more than conqueror through him that loved us.

STATEMENT Showing the Condition of the BANK OF CLINTON of Clinton, Mississippi. On June 2, 1908.

Published by Direction of Chapter 14, of
Mississippi Code of 1906.

RESOURCES.

Loans and discounts on personal	
endorsements, real estate or	
collateral securities	\$30,692.80
Overdrafts	634.02
Furniture and Fixtures	1,787.38
Other Real Estate	6,223.01
Due from other Banks	11,968.17
Cash on hand	2,010.78
Total	\$53,310.16

LIABILITIES.

Capital paid in	\$15,000.00
Surplus	2,730.92
Undivided Profits, less Expenses	
and Taxes	740.23
Individual Deposits subject to	
Check	23,489.01
Time Certificates of Deposit	1,350.00
Bills Payable and Rediscounts	10,000.00
Total	\$53,310.16

Of the Above Amount of Loans and Dis- counts

To Officers of the Bank	\$3,270.00
To Directors of the Bank	4,250.00
To Stockholders of the Bank	8,230.69
I, E. F. Anderson, Cashier Bank of Clin-	
ton, Mississippi, do hereby certify that the	
foregoing is a true, full and exact statement	
of the Assets and Liabilities of said Bank,	
on the day and date named therein, as	
shown by the books of same.	

E. F. Anderson, Cashier.

Sworn to and subscribed before me, a
Justice of the Peace in and for the County
of Hinds, State of Mississippi, this the 9th
day of June, 1908.

J. F. Whitfield, J. P.

Examined and found correct.

E. J. Smith, Auditor.

This June 10, 1908.

Antioch Dots.

Again the "Death Angel" has invaded our church, laying his hand upon a mother with eight children—one or them only a few hours old. Yesterday, the 10th, we laid her to rest in the silent church yard. About a year ago she had a little child burned to death. Both parents were stricken with the deepest grief, especially the father, and now comes this crushing blow. Oh, God! Thou knowest why this affliction is sent and "some sweet day" it will be made plain.

Mrs. Tillie Stevens was a lovely character, always bright, so cheery, so ready to lend a helping hand.

At sixteen she married Mr. Albert Stevens, and when scarce twenty she united with Antioch Church—The sweet example of her Christian life has left its impress upon her children for all the older ones are members of the church. At the close of our last service, when Brother Haywood asked if there were any present who desired

the prayers of Christians, one of her daughters with two other young persons presented themselves as candidates for baptism.

May this visitation cause others to prepare to meet their God and thus will it prove a blessing in disguise.

Our church is putting on new strength. The pastor is trying to develop "the spirit of giving," and to bring about an uplift in all the work. In a short time we will ordain for the Gospel ministry our beloved Harry Dana, two new deacons have been chosen, and are also awaiting ordination. Can't you, Brother Bailey, be with us on that occasion. A cordial welcome awaits you.

Mrs. E. C. Bolls.

News in the Circle. Martin Ball.

Rev. W. L. House leaves Tusculumbia, Ala., and accepts the work at Hall's, Texas.

Rev. H. M. Long has resigned the corner Memorial Church, Columbus, Ga. It is not stated where he will go.

Carson and Newman College, Jefferson City, Tenn., enrolled 529 students last session. The school has prospered wonderfully under the skillful management of Dr. M. D. Jeffries.

Dr. Len G. Broughton, of Atlanta, is in a great Union meeting at Paris, Tenn.

The Baptist Flag says, "The churches mission business all the time in the absence of the churches." It refers to work done in the Conventions. Wonder if the Flag thinks all the churches could meet with the Conventions or General Associations? Monstrous!

Rev. R. A. Kimbrough of Blue Mountain, delivered the alumni oration at Union University during the late commencement.

Rev. J. E. Glenn of Martin, Tenn., has been called to the care of the church at Bardwell, Ky. He will enter the work at once.

Dr. Charles Manly and wife, of Lexington, Va., spent several days recently in Winona, visiting Mr. J. S. Manly, his brother. Dr. Manly preached a strong helpful sermon while in Winona.

Pastor E. F. Watson of Princeton, Texas, recently closed the greatest meeting ever held in that place. 52 additions to the church.

Rev. J. M. Clark has resigned the pastorate at Rich Hill, Mo. It is not stated where he will go.

Rev. J. M. Haymore of North Carolina, has accepted the call to the Spurgeon Memorial Church, Norfolk, Va.

There has recently been installed a chair of Sunday School Pedagogy in Vanderbilt University, Nashville, Tenn. All great schools will soon fall in line.

Secretary of Missions, of Kentucky, Dr. W. D. Powell, has so arranged the mission funds of the State Board as to make over

\$90 during the year. Most boards are forced to pay out interest for borrowed money.

Rev. B. G. Skinner, Celera, Ala., has been called to Warriner, and begins work there next Sunday.

Evangelist W. W. Hamilton of the Home Board, is aiding Pastor Tandy in a meeting at Hazlehurst.

We extend hearty sympathy to Dr. J. T. Christian of Little Rock, in the death of his son-in-law, Mr. J. E. Snyder, of Bloomfield, Ky. He was drowned while crossing a swollen river.

Pastor H. C. Smith of the Houston Heights Church, Houston, Texas, goes to Bartlett, Texas, as pastor.

The Home Board has invited Rev. H. A. Hunt of Missouri, to become one of its general evangelists. He has not yet signified his acceptance.

A Presbyterian evangelist, Rev. Lockett Adair, of Dallas, Texas, recently gave \$1,000 to the Baptist Sanatorium at Dallas.

At Mineola, Texas, recently 36 joined at one service. 80 joined during the meeting, which was conducted by Missionary L. E. Finney.

Rev. J. C. Daniel is conducting a splendid meeting at Teague, Texas. At this writing 45 have joined.

Pastor E. D. Solomon, Clarksdale, had a great meeting recently at El Paso, Texas. There were 50 additions.

Seventeen children from the Baptist Orphanage at Jackson, Miss., finished Normal Course No. 1, (Spilman's Book on Sunday Schools), of the Sunday School Board's Teacher Training series.

The Sunday School of the First Church, Jackson, and Winona have outgrown their Sunday School apartments, and are arranging to go into the main auditoriums.

Mississippi made the largest increase of any of the States in Mission contributions during the past year. May it not be that this increase came from the efficient Laymen's Work, emanating from Jackson, Clinton, Durant, Oxford and Blue Mountain? It is worthy of thought.

Miss Evelyn Gardner, daughter of Dr. C. S. Gardner of the Seminary at Louisville, will teach music in the Woman's Missionary Training School next session. She was offered a good increase in salary to remain in the Female School, Bristol, Tenn.

The trustees of Clinton College, Clinton, Ky., have chosen Prof. J. A. Lowrey of Hall's Tenn., President. He is a competent teacher and splendid business manager.

Dr. T. T. Eaton left many unprinted manuscripts. Permission has been granted to publish them in the Western Recorder. Last week the first one appeared—"The Denominational Paper and Missions." It is good that we are to have these papers.

Rev. J. P. Jenkins has moved from Missouri to Louisville, Ky., and will give his time exclusively to mission work.

The church at Lexington, Ky., recently ordained to the full work of the ministry Brethren R. G. Prather and F. F. Fenney.

It would be news of interest to the brotherhood throughout the State if pastors would send postal card accounts of meetings, pastoral changes and other interesting events in their work to Martin Ball, Winona, Miss.

Pastor W. B. Sansing closed a good meeting at Morton, Miss., with fifteen additions. Rev. W. E. Lowe of Virginia, has accepted the pastorate of the church at Clover, S. C., and will begin work at once.

Rev. J. D. Maneure has accepted a call to Bishopville, S. C. He is a recent graduate of the Seminary. He is a Virginian.

Dr. G. M. Savage, who has been connected with Union University, Jackson, Tenn., for seventeen years, as President or Teacher, will be connected with Hall-Moody Institute, Martin, Tenn., next session. Dr. Savage is one of the finest educators in the South.

Announcement to Teachers.

The teachers of the State are hereby notified that the Summer Term of the University and State Normal will open on Tuesday, June 16th, 1908.

Courses will be given in all branches of the common, graded and high schools of the State, including primary work.

All the railroads have agreed to give a rate of one fare plus fifty cents for round trip ticket to Oxford.

Good board can be had on the campus at \$3.50 to \$5.00 per week.

All teachers and friends of education are cordially invited to attend this Normal.

Andrew A. Kineannon,
Chancellor.

Watts, Flake and Sweeney at Mission.

The fourth Sunday in May was a great day at Mission. Brethren Watts, Flake and Sweeney were with us. In the morning Brother Watts addressed us on his "Layman's Duties to Missions." Brethren, it was fine. I sat there listening to him and wept for joy to see that God had awakened a layman to the full sense of his duty. I did not rejoice alone for the entire church was swept away by the earnestness and consecration of the speaker.

In the afternoon Brother Flake spoke to us on the "Benefits of a Sunday School." It was beneficial to all. He is the most enthused and practical Sunday School man I have ever seen. He sure knows what a Sunday School ought to be. We appreciated his lecture very much and we know that it did us good.

Misses Katharine Graham and Mildred Flake sang some beautiful little songs which were enjoyed very much by us.

Brother Jesse Sweeney, another man like Brethren Watts and Flake, whom God has endowed with a great big heart, told us of the "Modern Sunday School." He was equal to the subject and greatly benefited the good people who worship at Mission.

Yet hungry for more we prevailed on Brother Watts to talk again. We did not close till near 6 o'clock. That looked like enough for one day, but when I said we would not have preaching they began to talk of having a prayer service. We had preaching, for after hearing the glad messages from the three brethren I was eager to do my best for the Lord.

The day's work will bear fruit a long time. They strengthened the church and the pastor. If your church needs something to wake it up, have a layman day. If you are trying to do your part they will help you.

May God give these brethren many days in which they can glorify God by awakening their brethren. May he also increase their number until the whole church will be involved. No greater blessing has ever come to help me than the day I heard these brethren.

B. F. Wallace.

Southern Baptist Convention Annual.

I have the Southern Baptist Convention Annual and will send copy to those asking for it. I will have the usual supply at the Convention for wider distribution, but to those asking for it I shall be glad to send now. I also have as announced some months ago, a number of the Mississippi Baptist Annual for 1907, and will take pleasure in sending to those asking for it, as I do not know whom Brother Hemby supplied.

Help State Missions Now.

Three weeks of the last month preceding our Convention have passed. What have you done, brother pastor, in leading a great contribution for State Missions? Brother Superintendent, are you preparing in the Sunday School for a special contribution on the 28th by informing the school of the work and in some manner interesting the children in this great cause?

I hope the W. M. U. are preparing the excellent study and program arranged and sent out by Mrs. Woods for this cause.

The Record made me say some things in the last two issues that I am not responsible for, and one of these comes, I suppose from my using figures instead of spelling out the amount which we will need. We will need to be more liberal this time if we meet our obligations which come near eighteen thousand dollars. Of course there will be no disappointment if all will take hold vigorously to do with their might what their hands find to do. To those churches and individual brethren and sisters who have already given to State Missions, I want to say we need your help as well as that of others in restoring the house at Purvis about which I have already written. Go read 1 Jno. 3:17, "But who hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

A. V. Rowe.

To the Missionaries of the Convention Board.

The Convention will meet on the 8th day of July. To prepare the report for the Convention, I will need your quarterly report by the 1st of July. Please see that I am not delayed in this matter. It is utterly useless to carry it to the Convention, as I can do nothing with it there.

A. V. Rowe.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.
Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.
Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb
Gloster; Vice-President, Mrs. J.
D. Granberry, Hazlehurst; Re-
cording Secretary, Mrs. W. F.
Yarborough, Jackson.

**TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM.**
Take the Old Standard GROVE'S
TASTELESS CHILL TONIC. You
know what you are taking. The formu-
la is plainly printed on every bottle,
showing it is simply Quinine and Iron
in a tasteless form, and the most effec-
tual form. For grown people and child-
ren. 50c.

Fanny Crosby.

Sweet blind singers over the sea,
Tuneless and jubilant, how can it
be,
That the songs of gladness which
float so far,
As if they fell from an evening
star,
Are the notes of one who, may
never see
Visible music of flower and tree?
How can she sing in the dark like
this?

What is her fountain of light and
bliss?

Her heart can see, her heart can
see!

Well may she sing so gloriously!
For the King himself in His ten-
der grace,

Flath shown her the brightness of
His face;

Dear blind sister over the sea!
An English heart sees earth to
thee!

We are linked by a cable of faith
and song,

Flashing bright sympathy swift
along;

One in the East and one in the
West,

Singing for Him whom our souls
love best.

Echoes from Hot Springs and
Louisville.

Southern Baptist women are
asked to raise for the coming
conventional year \$10,000 for
Foreign Missions and \$85,000 for
Home Missions.

The apportionment for the
Young Women's Auxiliary is \$15,-
000. The Sunbeam, assigned

work is \$6,000 for a church in
Canton, China, and \$6,000 for a
chapel in Cardenas, Cuba.

There is a plan on foot for the
enlistment of boys who have
grown too large to be classed
with little people.

The Missionary Training School,
under the auspices of Woman's
Home Missionary Union, held its
first commencement exercises,
and sent out its first graduates
on Wednesday, May 20th, at Wal-
nut Street Church, Louisville,
Ky.

Hon. Joshua Levering was
present, as was also Dr. J. B.
Hartwell, Dr. Willingham, Miss
Fanny Heck, and many other vis-
itors returning from the Conven-
tion.

Dr. Willingham's theme for an
address was "Woman's Place in
the Kingdom."

The degrees of Master of Mis-
sion Theology was conferred upon
two ladies while the third gradu-
ate was honored with the title,
"Bachelor of Mission Theology."

The "Margaret Home" is
thought now to be worth \$25,000.

Miss Key, the first mother of
the Home, has recently died, leav-
ing a sufficient legacy to put a
handsome iron gate at the en-
trance of the Home for the chil-
dren of our missionaries.

The four motherless children of Mr.
McCall, missionary to Cuba, are
to be there soon, and two children
of Mr. Frank Rawlinson, of Chi-
na, will spend the summer there.
Mr. Tipton, also of China, will
take advantage of this restful re-
treat for his little ones, who are
deprived of a mother's care.

Woman's Missionary Union has
given within the past twenty
years in cash and boxes, \$1,651,-
998.51.

Dear Sister:

In a few days literature for a
week of prayer in the interest of
State Missions will be distributed.
Let us pause and spend an hour
each day in thoughtful study and
earnest prayer for the salvation
of the lost in our own State.

There are many in Mississippi,
who have no personal knowledge
of the Saviour in the forgiveness
of their sins. There is need for
many more laborers to go out in-
to our town and cities and rural
districts, and gather to him the
whitening harvest. Let us ask
ourselves, "Lord, what wilt Thou
have me to do?" Just now fix
your attention in your own State
and see the need and as a loyal
disciple respond with all your
might to its demands. Co-operate
with God in saving your be-
loved state and see to it that mis-
sions has a choice place in your
heart. Send for the literature,
and make an effort to have every
woman in your church have a
part. God bless your efforts.

Yours in His service,
Mrs. Wm. R. Woods.

From Summit.

The Woman's Missionary Un-
ion of the Summit Baptist Church
celebrated its Third Anniversary
on Sunday, May 10th with a large
congregation present. Prof.
Edgar Godbold of Clinton was, by
special invitation, present, and de-
livered an able address which I
am sure will be fruitful of much
good—inspiring al with renewed
energy and a greater determina-
tion in the work.

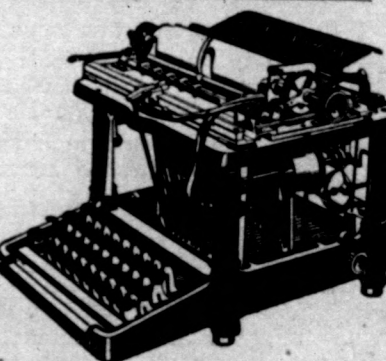
The Baptist people of Summit
have just completed a handsome
brick church at a cost of about
\$10,000, \$100 of which was paid
by our Union. We have also
paid about \$300 for electric lights,
and are now carpeting the church.

Since our organization we have
raised about \$2,000. We are al-
so trying to do our part in mis-
sionary field. Have given since
January 1st, \$16.50 for Foreign
Missions and \$10.60 for Home
Missions.

Our little Union is composed of
28 members, with about 12 active
in the work. I feel that the
Lord has graciously blessed us in
our work, and write this with the
hope that what we have done
may be an inspiration to those
who may be discouraged.

Very respectfully,
(Mrs.) R. B. Chisholm.

3 to 200 H.P. Saw Mill Outfits,
Steam, Gasoline or Water Power.
Planers, Shingle Mills, Corn Mills,
etc. etc. etc. **WATSON**
FACTORY DELAWARE MANUFACTURING CO. STANLEY



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BUILT" typewriters at very low prices.
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in" for the FAY-SHOLES.

Sold for cash or on easy monthly pay-
ments. Write for catalogue with terms
and prices.

E. T. Chambers,

State Agent

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Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by
MILLIONS of MOTHERS for their CHILDREN
WHILE TEETHING with PERFECT SUCCESS. It
SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS
ALL PAIN, CURES WIND COLIC and is the best
remedy for DIARRHEA. Sold by Druggists in every
part of the world. Be sure and ask for "Mrs. Win-
sow's Soothing Syrup," and take no other kind.
Twenty-five cents a bottle. Guaranteed under the
Food and Drug Act, June 25th, 1906. Serial Number
100. AN OLD AND WELL TRIED REMEDY.

The sad story of MY FATHER'S GREAT SUFFERING FROM CANCER

Read the following and be convinced
WE CAN CURE YOU.



Forty-five years ago my father who was himself a doctor, had a vicious cancer that was eating away his life. The best physicians in America could do nothing for him. After nine long years of awful suffering and after the cancer had totally eaten away his nose and portions of his face, he was shown in this picture here (given) his palate was entirely destroyed together with portions of his throat. Father fortunately discovered the great remedy that cured him. This was over thirty years ago, and he has never suffered a day since.

This same discovery has now cured thousands who were threatened with operation and death. And to prove that this is the truth we will give their sworn statement if you will write us. Doctors, Lawyers, Mechanics, Ministers, Laboring Men, Bankers and all classes recommend this glorious life-saving discovery, and we want the whole world to benefit by it.

HAVE YOU CANCER, Tumors, Ulcers, Abscesses, Peyer Sores, Leish, Catarrh, Salt Rheum, Rheumatism, Piles, Eczema, Scald Head or Scrofula in any form.

We positively guarantee our statements true, perfect satisfaction and honest service. We will refund your money if it will not cure you. Write us today, delay is dangerous. Illustrated Booklet FREE.

DR. NIXER, 414 State St., HASTINGS, MICH.

HIGH GRADE DROP-HEAD LIGHT RUNNING SEWING MACHINE

Positively the greatest Sewing Machine value ever offered. By our direct selling plan, we save you all dealers' and agents' profits. This Machine is equal to any usually sold by dealers for \$30.00, and is substantially made of best material, and is equipped with the latest improvements. Elegant oak drop-leaf cabinet, drawers and full set of attachments. We give our binding 10-year guarantee with each machine. Order today, try it 10 days and if not found in every way satisfactory, we will refund your money. We are the largest sewing machine distributors in the South, and make prompt shipment. Send for complete catalogue mailed free on application.



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Dept. 36, Atlanta, Ga.

Healthy Happy Babies

Mother, you know the summer will be a trying time for your teething baby—a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

Teethina (Teething Powders)

The prescription of Dr. C. J. Moffet, graduate of Jefferson Medical College, Philadelphia, contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

Is also out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the timely use of Teethina would have saved the child.

At All Druggists, 25 Cents
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\$100.00 IN GOLD. DO YOU WANT IT?

Everyone who sends us in a list of English words made up of any, or all, of the letters in "French Market Coffee" will receive a present. The one sending in the greatest list of words will be given

One Hundred Dollars in Gold.
Hundreds of other valuable presents will be given free to contestants.

For list of presents and particulars regarding contest, ask your grocer, or write to
Contest Department
New Orleans Coffee Co., Ltd.
NEW ORLEANS.

FOR SALE 40 LOTS For Sale In the TOWN of CLINTON

These lots are very desirable, being convenient to both, Mississippi and Hillman College. They are held at different prices, according to elevation and location, but prices on all are reasonable. Now is the time to buy.

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Clinton, Miss.

Gulf & Ship Island R. R. Co. Passenger Department.

MAIN LINE.

No. 5 (Daily)	No. 3 (Daily)
Lv. Jackson..... 4:30 A.M.	3:25 P.M.
Lv. Hattiesburg..... 8:18 A.M.	7:05 P.M.
Ar. Gulfport..... 11:00 A.M.	10:00 P.M.

No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport..... 7:30 A.M.	4:15 P.M.
Lv. Hattiesburg..... 10:37 A.M.	7:33 P.M.
Ar. Jackson..... 2:10 P.M.	11:15 P.M.

COLUMBIA DIVISION
(Via Silver Creek and Columbia)

No. 101	No. 102
2:50 P. M. Lv. Jackson	Ar. 7:35 p.m.
6:55 P. M. Ar. Gulfport	Lv. 11:30 a.m.
No. 109	No. 110
4:30 A.M. Lv. Jackson	Ar. 10:05 A.M.
6:30 P.M. Ar. Columbia	Lv. 6:00 A.M.

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Most people recognize the importance of perfect cleanliness in the bath room, but some housekeepers are careless in this respect, and their neglect is often the cause of a spell of sickness in the family. To insure perfect safety from disease germs, every part of the bath room must be well looked after, and a daily cleansing will usually prove sufficient to keep it in a sanitary condition. There is nothing better for removing unsightly marks caused by drippings from the faucets in marble basins than pulverized chalk moistened with a few drops of ammonia, and this is good for cleansing the nickel bath room fixtures. The lint that gathers around the waste pipes in the bath room should be removed every day with a small hook or a bent hair pin. To clean and brighten the bath tub, moisten a small cloth with kerosene oil, and a quick rubbing with this will cause the streaks of greasy dirt to disappear as if by magic then after this rubbing it should be washed with strong suds to which a little borax has been added, as the borax water not only brightens the lining but purifies and disinfects and tooth mugs and such small belongings should be disinfected often with a little borax water and thoroughly rinsed before using. Unless special care is given the sponges, they will become germ-breeders, and after using some time they should be soaked in warm water with a little ammonia in it, and the porous rubber sponges are generally conceded to be more hygienic than the old fashioned sea sponges.

Towel racks of glass are considered more sanitary and cleaner looking than of any other material. Health and hygiene go along hand in hand with the care of the bath room, but the bath room will never be the starting point of disease if it is cleaned often and sunned and aired frequently.

M. H.

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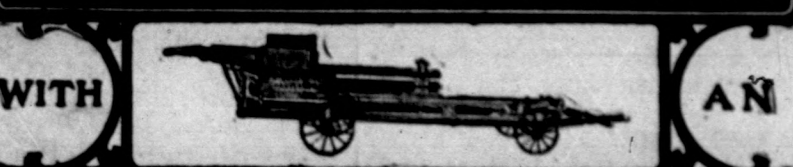
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The presses are made in two styles. The one-horse press has a 14 by 18-inch bale chamber. The two-horse press is made with three sizes of bale chambers, 14 by 18, 16 by 18 and 17 by 22 inches.

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Edna Jewell Smith.

Edna Jewell Smith, sweet little daughter of Mr. and Mrs. H. D. Smith, was born near Crystal Springs, Miss., Oct. 3, 1906, and died May 19th, 1908, at 4:30 a. m. Her lovely little form was laid to rest in the Hopewell cemetery to await the glad resurrection.

Little Edna Jewell was less than 20 months old when the Heavenly Father, in His wise providence saw proper to pluck the precious bud from earth before it became a full blown flower, and put it into his golden vase of love in his paradise above. For 21 days before she passed from earth to heaven, her tiny little body was racked with pain, but amidst her suffering, and though young and tender, she was as patient as though she were an angel of sleep. Indeed, she was verily a child of heaven, pure, and patient, and beautiful. Her little lips that never uttered a word in this life, were kept holy to sing the sweet songs that angels sing in the glory land.

To you, father and mother, there is a vacant place in earth, but turn your hearts from this vacant spot to the beautiful treasure that you have in heaven. Toil on for a few more years, and you can be with your darling again in that house not made with hands eternal in the heavens.

A Friend.

ARGO RED SALMON being firm in texture and deep red in color, makes the most delicious salad. The recipe is given in the Argo Cook Book.

Vernon D. and Barron.

At 2:30 Wednesday, May 27th, the watchers said softly, "He is dead." And now in the home of his parents, Mr. and Mrs. W. H. Barron of Crystal Springs, there is a vacant chair, a voice that is still, and hearts that are aching for a touch of the vanished dead. How they loved him! And the friends, how they came with their tender ministries of loving words and sympathetic tears! We wonder at the mysterious Providence that called him away when life was beginning to open up with fair prospects of usefulness. His last birthday anniversary, January 7th, made him only 26. When we wonder, the answer comes quick, "It is the Lord, let him do what seemeth good."

When a boy of twelve he gave himself to the Lord and to the church in baptism. His cheerful spirit was sunshining in the home; his kind-heartedness made for

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Which plucks the thistle-barb of care
From a despondent brother's breast,
and plants a sprig of heartsease there.

Friedship.

Pulse of my heart; pure wine at Love's great feast;
My other self, gold strand in Life's frail thread.
True shield in absence, salt to tasteless bread;

Gold spur to kindly deeds for great or least;
Sharpen of wit, the soul's own glorious east;
Soft pillow for disgraced or weary head;

My requiem when I lie cold and dead;
And cenotaph when praise and blame have ceased,
Port of my storms; divider of all grief;

Of secret care such sure and sweet relief;
Life's coin refined from dross and dull alloy;
Grand song whose chords harmoniously blend;
Stout pilgrim staff and heightener of joy—

All these and more doth Friendship comprehend.

—Edmund Burke, M. A.

Many think that a hiding place will make them holy.
No city of refuge afforded any shelter to him who carried a guilty conscience into it.

General Sunday School Convention—the Mississippi Association.

The General Sunday School Convention of the Mississippi Association met with the Liberty Church, Amite county, Miss., May 30th and 31st.

Devotional exercises were conducted by Rev. S. W. Sproles. The Convention was called to order by President M. H. Martin, after the enrollment of delegates the Convention elected officers for the next conventional year, resulting in the election of Brethren M. H. Martin, President; W. I. Causey, Vice-President; J. J. Stringfield, Secretary, and T. J. J. Spurlock, Treasurer.

The program as previously arranged was taken up and some subjects were discussed Saturday and Saturday night. At 9 o'clock and 30 minutes the Convention met in Sunday School mass meeting. The Convention Sermon

was preached by Rev. E. Garner of Olivo, Miss. We took up a collection to defray expenses of the Convention Orphans' Home in Jackson. There came the announcement for dinner, which was highly appreciated by all. The good ladies of Liberty and of the surrounding communities had prepared a dinner good enough for a King.

At 1:30 p. m., the Convention met in the house to further discuss subjects on the program. The Liberty choir ably assisted by Mr. I. Ve Butler and class, and Brother T. J. J. Spurlock and Mr. Robert McGehee, with his cornet, furnished the Convention with excellent music.

The Convention adjourned to meet with the New Zion Church, Amite county, Saturday before the second 5th Sunday in 1909.

Thus closes one of the most prosperous meetings of the Convention for a number of years.

M. H. Martin, Pres.
J. J. Stringfield, Sec.

New Prospect Baptist Church Is Dedicated.

One of the most significant things, of a Baptist character, to take place in Monroe county in many years, took place on last Sunday when the New Prospect Baptist church formally dedicated their magnificent new church house. This church house is located seven miles east of this city in the midst of a splendid farming sections, and is constituted of some of the most substantial people in the county. On last Sunday some twelve hundred people gathered in and about this beautiful and tasteful building and witnessed its dedication, the writer preaching the sermon.

The erection of this beautiful building in the county is in keeping with what should obtain and means much for the Baptists of Monroe County Association. It means that other churches will catch the spirit and see the propriety of building attractive houses of worship, not only in the larger towns but in the rural districts. This should be and the time will come when such will be. The New Prospect Baptists have a church property easily worth \$1,500. Such Baptists do great honor to their Lord.

D. W. Bosdell.

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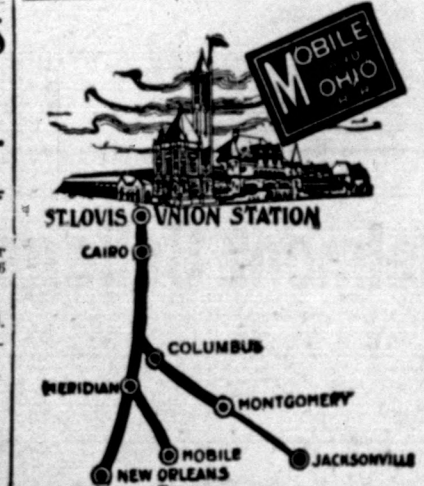
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Mr. Bryan Never Smokes, Nor Does He Chew or Drink.

It is interesting to note how much of an insight one can get into a man's real character through the unconscious testimony of his associates. And with no one is this more clearly illustrated than with William Jennings Bryan. The Bryans belong to what they call the "Farmers' Club," in which the social life in Normal centers, says a writer in July Delineator, is as follows: Through the winter they hold monthly meetings at the homes of the members. They come in the morning some fifty strong come in the evening some fifty strong and stay till dark. Each family brings a great basket and there is spread the finest dinner you ever ate; chickens, roasted and broiled and fried, pies—mince and custard and pumpkin, and all the cakes the diligent housewives can find in the cook book. The women folks when they are done in the kitchen, gather round the parlor stove with their sewing. Mrs. Bryan brings perhaps the nightgowns she is making for her husband, perhaps the stockings she is making from the family darning basket. The men get out to the barn and smoke and talk of the value of alfalfa and the destruction of gophers. Only there is one among them who doesn't require that soothing mental stimulus. "Uncle Jake" Wolfe says in proud commendation of the leading light of the community, "W. J.'s that much better'n the rest of us that he never smokes nor chews." Incidentally, it is also true that he never takes a drink, every political banquet finding his glass turned down.

Nothing is more annoying than a fretful child, and nothing will make the baby cry like sore, eczema-covered head and hands. Don't neglect the baby's skin; it is very tender, and a little neglect now may ruin its complexion for life. Tetterine will cure the most aggravated cases of tetter, ringworm, eczema, rashes, pimples, in fact any form of skin disease, and may be applied to the tenderest surface on the smallest child. Try a box 50c. at your drug store or by mail on receipt of price. Shuptrine Co., Savannah, Ga.

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FOR THE BABY

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The Best Method of Reaching the Masses for the Sunday School.

By Miss Hattie Dixon.

(Essay read before the General Sunday School Convention at Liberty Baptist Church, May 31). The first thing in considering this subject is to have clearly in mind the object of the Sunday School. It is to teach God's Word to the unsaved with the definite purpose of bringing them to know and trust the Saviour and to the saved to help them to live more useful lives—to be strong Christians thoroughly furnished unto all good works. So the Sunday School is a great soul saving and soul developing institution. Now the problem is how can we make the Sunday School reach the masses.

First. Before we can reach those not interested in such things—we must make the Sunday School effective, make it worth while, have it conducted in such a way as to excite and hold the interest of those who come. A good superintendent, ever watchful for plans to improve the school, showing a hearty interest in all pupils and extending a warm welcome to visitors—one who believes in the Sunday School to such an extent that he puts his whole heart into the work, good music and variety in the exercises, good teachers who are willing to spend time and earnest thought in preparing the lesson, who are interested in the lives of their pupils and anxious to help them, all these make a Sunday School worth while, and unless it is such we cannot hope to reach those outside. It seems to me that the most important thing is that the officers and teachers of the Sunday School should have first, a very exalted conception of the great work in which they are engaged.

Second. A deep strong soul possessing love for the Master "Whose they are and whom they serve."

Third. A burning, passionate love for others, creating a desire to bring them to the Saviour's feet, when we feel thus about our work and take hold of it in spirit it will not take others long to see that it is worth while and many will be compelled by the power of our influence to come in and take part with us in the Sunday School work. But long as officers and teachers are half-hearted, careless and indifferent, we cannot expect its influence to reach and help others, no matter what methods may be used for the Sunday School must be greater than any method and must win chiefly by its influence, which comes from the spirit field lives of those who make it.

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day School could realize the greatness of their work and what a sacred trust is in their keeping—Surely ours is a work angels would gladly do. I believe that greater responsibility for the reaching of the masses rests upon the teachers than any one else. Let us see how this is. Take the primary teacher, she who comes so close to the innocent lives of the little ones. What an unbounded opportunity is hers for reaching the parents through the children as she visits in the homes of the children and manifests her love and interest in them. If there are parents who do not attend the Sunday School, they surely will have a kindly feeling and it may be that through their children and the children's teacher they may be won for the Sunday School. Then, too, by means of the cradle roll on which is placed the names of infants who are thus linked to the Sunday School and regarded as prospective members, some parents may become interested and be induced to take up the work—for the Bible tells us "that a little child shall lead them." Then the teacher of the boys and girls from the ages of ten to twenty. If these teachers love their pupils, are thoroughly in sympathy with them, study their lives, their pleasures, their ambitions and desires—they may by their own influence and also through the boys and girls win many of their companions to the Sunday School. Right here may be seen the good of the organized class. Let every teacher organize his or her class into a band of earnest faithful workers and teach them that a part of their work is to win others. Give the class a name and a motto; have a class pin and give them a definite work to do. Many are the precious young lives saved for the Master in this way. There must be constant, persistent and well directed effort upon the part of officers, teachers and pupils if we wish the Sunday School to reach the masses. The Home Department, if rightly conducted, securing the study of the lessons by those who cannot attend, carries the influence of the Sunday School into the many homes where otherwise it would never be felt. Then the observing of special days, such as children's day, rally day, missionary day, home department day, mothers' day, etc., on which many are invited to the exercises and the great work of the Sunday School is impressed upon them. There may be many other methods for reaching the masses but as I have said before the school itself should be greater than all methods and if the school is what it should be perhaps the best of all methods is the individual one. We cannot reach the many unless we can

reach one, and officers, teachers and pupils should be continually seeking to impress others with the importance of the Sunday School and striving to bring them under its influence, for in so doing we may be instrumental in saving souls and thus bringing joy to the heart of our Saviour.

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A powder to be shaken into the shoes. Is you have tired, aching feet, try Allen's Foot-Ease. It rests the feet and makes new or tight shoes easy. Cures aching, swollen, sweating feet. Relieves corns and bunions of all pain and gives rest and comfort. Try it to-day. Sold by Druggists and Shoe Stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, LeRoy, N. Y.

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Spanking does not cure children of bad wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child, The chances are it can't help it.

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A Good Meeting.

On Sunday night of the fourth Sunday in May, we began our meeting at Shannon. The pastor preached Sunday night and Monday.

Then Rev. R. A. Kimbrough of Blue Mountain came and took up the work of preaching, which he did with power and with simplicity in a way that all could understand many did understand. The saved were built up. The lost hearts believed and were saved. The meeting continued until Monday, June 1st.

On Sunday evening, May 30th, a large congregation gathered at the water's edge to witness the burial with the Lord in baptism of fourteen precious souls, some of whom had joined before the meeting began, others had joined during the meeting. This was the largest number that had been baptized into the fellowship of Shannon church in the memory of most of the members now in the church.

We praise God for his great blessing and press on to greater things in his service.

We have received in all since February fifteen by letter and fourteen by baptism, making a total of twenty-nine for which we give God the glory and press on in his service.

That missions stand for Home, for Foreign Missions, and we had Foreign, State, Association and educational giving in those four months near one hundred dollars at the time less than seventy-five members.

T. S. Baskin,

The Alaska Packers Association has taken the highest awards at every World's Fair where its Canned Salmon was shown. At

St. Louis World's Fair the Red Salmon took the only grand prize ever given to Salmon at any World's Fair. ARGO RED SALMON is packed exclusively by the Association.

Own Your Own Baling Press.

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These presses are unquestionably among the very best of their kind. Both are of the full circle type, are made exceptionally strong, are convenient to operate, require the smallest operating force, and, what is of greatest importance, they do first-class work. They put up bales that are solid and shapely, and enable shippers to get the greatest weight in the car.

Under fair conditions the two-horse press will bale 10 to 15 tons a day, the one horse 8 to 10 tons. Both presses have large feed openings and low step-overs for the horses. It is worth while if you are going to buy a press, to get one that will enable you to go right along with your work when you get started. The I. H. C. presses are that kind. Interna-

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The Fate Win Can Bring.

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In a palace claimed by art,
Lived a woman true and loyal,
With a loving, trusting heart.

Day by day she wrought on canvass,

With an artist's faultless skill;
And Art's gifts the purest, grandest

Did that art crowned temple fill.

From the far off lands they wandered—

Dreamers to that palace fair,
For their souls to gain the glory,
Of the grandeur that was there.

One glad day when dreams the brightest

Lingered in the artist's soul,
Came to her a world-worn wanderer

Who this touching story told:

"Once I, too, oh, gifted dreamer,
With great gifts was nobly crowned;

All my life dreams high and holy,
They a full fruition found."

"Fame—she gladly, proudly
claimed me

As a richly gifted son,
And the gifts I prized so greatly,
Fortune for me quickly won."

"In a grand and mighty city—
There lived in splendor great,
Never dreaming of a future
That could bring me a sad fate."

"While upon Fame's heights I rested

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